

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts 2, 4.

H. C. Morrison, Editor.

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✂ The Rejection of The Holy Ghost. ✂

The Hebrew Church reached a climax of crime when she crucified Jesus Christ, and the Christian Church reached a climax of crime when she rejected the Holy Ghost.

It is not enough to give the Holy Ghost a place in our literature, creeds, liturgy and songs; he must have a home in the hearts of the people; he must abide in and reign over the heart.

But the Holy Ghost cannot live in an unholy heart; the incoming and abiding of the Spirit involves sanctification from all sin. To ask him to come into the heart and, at the same time refuse him the privilege of cleansing that heart from all sin, is to ask in vain.

All of the war against the great holiness movement in these United States has been, in fact, a war on the Holy Spirit. To oppose his work is to oppose him. "He that sanctifieth and they that are sanctified are all one." The whole war against this great revival of full salvation from sin, has been a battle against the Holy Trinity.

That there have been extravagant, unwise sayings and doings, with fanaticism here and there, no one doubts or denies, but none of these things, nor all of them, has anything to do with the great Bible doctrine that, "Without holiness, no man shall see the Lord" and "The blood of Jesus Christ cleanseth from all sin." These are the great fundamental truths of the Bible, and these truths must be preached and pressed home upon the hearts of the people. The faithful preaching of them will bring men in humility and faith for deliverance from sin.

A consciousness of the deep defilement of the human heart, and the atonement there is in the blood of the crucified Lord, bring the helpless soul to cast itself upon Christ alone for help and salvation, and all such souls find in him a full redemption. To such he becomes a blessed, glorious reality; to them he is a living, real, present Savior and Lord. Such persons are prepared for the onslaughts of modern infidelity and unbelief. They rejoice in a glorious consciousness of the indwelling Christ.

The Methodist preacher sitting about puffing cigar smoke and squirting tobacco juice and sneering at or ridiculing sanctification—cleansing from all sin, now by faith in the blood of Christ—is an object for alarm and pity. He is ignorant of the full meaning of the atonement of Christ's sufferings and does not realize the fearful conditions of unbelief and worldliness that beset us on

every hand. He is ignorant of the inward, smothered cry of the souls all about him who hunger and long for the bread of full salvation, while he hands them the stones of unbelief. He does not realize how the flood gates of unbelief are opened up and millions of people are being swept away from all the anchorage of faith; that the times are upon us when only those who have in them the Comforter and witness, will be able to stand against the tidal wave of antichrist that is sweeping over the land.

All the war against the holiness movement, a revival of deep spiritual experience and holy living, by bishops, editors, college men, prominent pastors and influential business men, has been a preparation for blasphemous unbelief that is pervading our country. It has prepared the way for a chief Magistrate who denies the deity of our crucified Lord, for the blasphemy of Elliot and the silly cackling of certain college women of the East, who laugh while they fill up the cup of wrath.

There are three classes who figure prominently in this opposition to the onward movement of holiness. First, the opposers of the great holiness revival in which God would have stirred the nation and lifted the whole people into a higher life and firmer faith. Second, the scornful unbeliever who ridicules the word of God, the existence of God, the Son of God and the Holy Spirit. Mocking at the existence of heaven, hell, sin or salvation. Third, anarchy unrestrained without any fear of the here or the hereafter. With frenzy of hate, bloody knife, blazing torch, cities wrapped in flames and mockers of God perishing in their unrepented sins.

Let those who would be faithful, hold on to God with constant prayer and faith in Jesus Christ, receiving the Holy Ghost.

OUR WORLD TOUR OF EVANGELISM.

CHAPTER XXXIX.

GOING FORWARD INTO KOREA.

We had an interesting ride on the train up from Fukuoka to Moji by the sea, at which place we took ship for Korea. We arrived after dark, and had some trouble making ourselves understood, but finally found a Japanese who could speak sufficient English to assist us in getting our tickets for Fusan, the Korean port at which we were to land. We went out to our ship at nine o'clock at night in a launch and scrambled up the ship's side,—a Japanese steamer with Japanese officers, sailors, cooks, waiters, and most of the passengers. Being second class, we were taken to a room in the aft part of the ship about twenty-two by twenty feet, with sixteen bunks in it, eight below and eight above.

Piercy and myself were given upper bunks which were almost as hard as a plank, but we had plenty of blankets, which I prized very highly having been cold all day. We pulled the blinds over our bunks and wriggled out of our clothes some way, piling them up in a rack overhead. In due time every bunk was filled, and from twelve to twenty people lay down on the floor, and a number of them lighted their pipes and filled the place with the fumes of tobacco smoke. It would have been a rough night on us, for the room had no ventilation save at the door, had we not fled to the land of nod, and so passed through our tortures in blissful unconsciousness.

The next morning on awakening, we got up at once and got out of the stifling atmosphere into the pure ocean air as soon as possible. Away to our left in the dim haze we could see a small, rocky island, lifting itself high up out of the sea. It was behind this island that the Japanese fleet hid itself while the Russian Black Sea fleet came into these waters and at the strategic moment, steamed out pouring a stream of crashing shells and death upon their enemies. Someone who knew the range of battle, said that in all probability we passed over some of the sunken wreckage of the conflict.

After sunup we were pleased to find Bro. Kilbourne and his son of the Oriental Mission on board, with two or three other white men. A little after eight o'clock we landed at Fusan, Korea. Here we were, at last, in this land we had longed to see; where the grace of God was being so wonderfully manifested. Who would have dreamed that one of the greatest revivals of history would break out away up here in this isolated corner of the world?

Fusan is one of the principal ports of Korea. The town itself is not large, crouched on the narrow strip of land between the mountains and the sea. There is now in course of construction a fine long dock, running out into the sea, which, when completed, will be of great use to travel and traffic. An immense passenger depot is just being completed, with vast train sheds and many side tracks. We were delighted to see the big American locomotives and large cars, the first of the kind we had seen since leaving our native land.

Our train pulled out for Seoul a little after ten a. m. The line lay through a country quite like the most barren and mountainous parts of New Mexico. The sun shone brightly, and the atmosphere was fine and bracing, quite like our far West. We passed many villages, an occasional town, and one considerable city. The small bits of level ground at the foot of the rugged, barren mountains were in cultivation, and the hillsides were terraced up and green with growing grain. We frequently crossed streams of water, and here the level land was carefully laid off into rice paddies or small fields, with banks of earth thrown up around them to hold water on them, for rice must

(Continued on page eight.)

✠ Possession, Pursuit, Peril. ✠

REV. JOSEPH H. SMITH.

Sanctification is a present possession; holiness is a continuous pursuit. To retain the possession, one must persist in the pursuit, and there are various perils; one of these is the peril of *neglect*, another is the peril of *familiarity*, and a third is the peril of *complacency*.

Theoretically, all holiness people agree that there is to be endless *growing* after sanctification, but practically many seem to forget that it is endless *GOING*. Progression in the divine life is no more spontaneous than is sanctification or justification. The power of the will, the application of the mind, the exercise of faith are all as necessary to the advancement of holiness as they were to the obtainment of this grace. Neglect of repentance and faith kept many of us long out of the peace of pardon, though the divine provision was adequate and available all the while. Likewise now do the provisions for the believer's sanctification lie ineffective as to many because of their neglect of the condition. It is so exactly with the sanctified who neglect the means of preservation and progression (and these two are so inseparable as to be well-nigh identical). The fact of our sanctification does no more absolutely insure our blameless preservation or our constant progression than does the fact of a man's justification thus guarantee his sanctification apart from his own co-operative agency.

There are three essentials in the pursuit of holiness after we are wholly sanctified. There are *measures*, *manifestations* and *communications* of holiness. By *measures* we mean enlargements, enrichments, and enablements of the virtues which go to make up the state of perfect love. By *manifestations* we mean the improved reflections and the exhibitions of these virtues in the outward life and daily conduct; and by *communications* we mean the emboldened testimony and enriched ministry (in our various callings) of this great experience unto others. Holiness, within and without, has become the business of our lives, and to us the chief affair of the kingdom is to extend this truth and experience and life. *This is what is meant by following holiness*. It has become our calling, and as our sanctification hung suspended upon intense application to God's method, so does our progress in holiness hinge upon our momentary abandonment to the Holy Spirit and a faithful co-operation in every step of his plans for the making of our hearts and lives fruitful.

Perils to our possession and in the way of our pursuit are many and persistent. We recognize three classes: those attending the holiness movement, those common to church life, and those peculiar to ourselves. But we will limit our attention to the first of these.

The holiness movement is perhaps the most unique thing in (at least modern) church history. Of simple origin, of lowly patronage, of scarcely enough organic existence to be recognized as a body or to be asked after in the taking of church census; and yet today employing and supporting enough ministers to make up several respectable conferences or presbyteries, extending to every state and almost every village in our land and beyond our land sustaining several hundreds of

camp meetings and conventions, multiplying colleges and schools, publishing papers, books and tracts by the thousands, and this altogether without endowments (to any large extent) or many rich men. We suppose no movement of the times shows as much of the divine, in the unmistakable control of the Holy Spirit, and so little of the human, in ways of prestige, power, professionalism, ambition or avarice as this; and withal it is steadily growing and going. Without any visible head, without any connectional control, without any assured support, either for its "supplies" or for its superannuates, it is growing and going, keeping revival fires burning and letting God's people everywhere know of an uttermost salvation.

But there is, of course a *human side*, a *probationary side*, a *side of peril*. We now mention a few of these and such as apply to our progress in the pursuit of holiness, and to our maintenance of our possession of sanctification. For there have been (and there still may be) lapses, yes, some serious falls from this state, right in the contact and the conduct of the work thereof.

Its freedom from officialism may be perverted into a dishonoring of a true ecclesiasticism. *The confidence of its pure and perfect love* has been betrayed by some into familiarities of free love. *Its evangelism* may degenerate into professionalism; its simple *business interests* into commercialism; its various *centers* into seats of schism.

But to the individual there are three further perils growing out of the very nature of our work itself:

(1) Our very necessary *absorption in a single idea* (though the controlling idea) may throw us out of sympathy both with other ideas and with others who are occupied with other ideas. Whereas, *symmetry of faith and symmetry of character*, demand *symmetrical adjustment of truths and association of truth lovers*. Strength of sanctification and pursuit of holiness require due care for the conjunction of doctrines and for the cohesion of Christians.

(2) Our almost imperative *devotion to sanctification* in this work endangers us with the peril of making but little of holiness beyond. The peril to ourselves and others in that of an over-development or an excessive articulation of the doctrinal skeleton of the subject, to the neglect of the muscle, sinew and graceful form. Too much lime, not enough carbonaceous and nitrogenous food.

(3) *Complacency in our success and satisfaction* may cause us contentment and over-confidence in our attainments in grace. (For, mark you, there is a place for attainments as well as obtainments in holiness). Now the real truth is that it is a mystery how God can use us to bless so many when as yet the measures and might of his holiness are so limited within our own souls. Our gifts do not gauge our sanctity, nor does our success or our popular favor measure up with the saints. That measure of zeal and love which we have for souls when we are off public duty and not in professional service is a better index to our own souls than the other. If one's eye rests upon his best service or his ear listens to his best

friends, he will not feel his need of much; but if he looks unto Jesus and listens to the still small voice of the Spirit, he will keep in pursuit of holiness beyond what he has. "*Not as though I had already attained*" is the daily breathing of one who has already been made perfect in love.

Meridian, Miss.

ANGRY WITHOUT A CAUSE.

Rev. S. R. Bailey, A.M.

So reads St. Matthew, 5:22, in the so-called "Authorized Version" of the New Testament. But what does it mean? Is there any such thing, or feeling, or passion, as "anger without a cause"? *There is not*. It is an impossibility. It can no more exist than sun, moon and stars can exist without a Creator. Anger is an effect, a symptom, a result; and every effect, symptom and result must have an efficient cause.

What, then, did Jesus mean by it? Jesus did not mean anything by it. *Jesus did not say it*. He could not say anything so unscientific, so unphilosophical, so false. That was not his way. "Without a cause" was not on Matthew's parchment as he wrote. *Jesus said*, "He that is angry with his brother is in danger of the judgment," is condemned to the judgment of the great day. How, then, came that phrase, "without a cause," into an English New Testament? All well know, who are acquainted with the history of Bible documents, that before, and from Jesus' time, until the fifteenth century of our era, the art of printing was not in existence, but that all literature was copied out by individual handicraft. Matthew's gospel was copied by some unknown writer, and his copy was duplicated by another, and so another and another in succession down to the age of printing. These copyists were not always careful in their work, and so sometimes made mistakes. But there are few mistakes of any consequence, most being merely a change of place in words, or a difference of the tense of verbs, and the like unimportant matter.

But the *insertion of a word* into St. Matthew's gospel by an irresponsible copyist, becomes an altogether more serious matter, the human trenching upon the divine prerogative. A certain copyist, whose name we shall hear at the judgment of the great day, came to the clause "angry with his brother," and he said to himself, "This is too strong altogether. Jesus surely did not mean that just *getting mad* a little would consign a soul to damnation. He must have meant that to be angry at mere trifles was what the Master had in view." So he inserted the little Greek word, *eike* into the text, which means rashly, or lightly, and which our translators have rendered, "without a cause." This spoils the whole meaning of the text, destroys it absolutely, for *who is ever* "angry without a cause?" Nay, Jesus went to the very root of the matter, and as anger leads to murder, to war, and to countless other malignant deeds, he made sure that *his* disciples should never be involved in such calamities, by crushing out the very life of the serpent of sin. If none is ever "angry," none will ever harm his brother, in any avoidable way.

Now, my friend, who sometimes gets mad or even a little "angry," mark well, I beseech thee, this important, this essential fact, that Jesus, himself did not modify nor nullify his strong and stern words in the slightest degree to meet the weakness and infirmity of human nature. He says absolutely—and he means it—"He that is angry with his brother," any child of man, "is condemned to the judgment of Gehenna fire."

Thou, mother, who dares chastise thy little daughter in a bit of passion; thou, father, who dost speak in unkind haste to the son who is thy life; thou, master, who dost pain the servant with thine angry words; thou, mistress, who dost scold thy maid; husband or wife, who dost sharply address the dear one of thy heart; all and every one, remember, that our great Lord hath said, "He that is angry with his brother"—sister, neighbor, man, is exposed to the wrath of God in the great day of judgment, when all, without respect of persons, great and small, learned or ignorant; those who are exalted in pride because of lofty birth, as well as those in poor estate, shall be called to give account for the "deeds done in the body."

We may esteem our little bits of impatience of little account, but they at once vitiate the grace of God, destroy all love for the time being at least, and with God there is no expiation, but through eternal fire, unless that fire is at once and now quenched by the flowing blood of Jesus.

This little word, *eike*, was not in the Greek text for more than three hundred and fifty years after Christ. The Greek manuscripts of that date, of which we have two important ones, do not contain the word. It has no genuine authority whatever to uphold its presence upon the tablet of God's truth. *Be sure, therefore, my brother man, that you leave it out when you read God's word, and throw it aside, as the invention of a weak and wicked man, one whose faith did not reach to the attainment of that "salvation to the uttermost," which God places within the reach of every true and full believer.*

In the same verse, Matthew 5:22, is mentioned also an opprobrious term used by many, which Jesus says, consigned to "the hell of fire." Who soever shall say "fool," shall be condemned to the fires of Gehenna, and let none flatter himself that those baleful fires consist of merely the transient flames which in ancient times burned in the valley of the son of Hinnom. They burn in the depths of the infernal and eternal pit from which there is no escape while endless ages are onward rolling; flames kindled from the infinite and eternal resources of an Almighty God. Man, woman, have you ever said it? Have you ever thus described your brother, your sister of the human race? If so, then you are ripe for the hell of fire. Jesus says it, and he employs no empty threats. He uses no idle words which he condemns in us. Therefore, repent, confess to God, to the neighbor whom thou has wronged, if perchance the thought of thine heart and the wicked word which thou hast spoken, may be forgiven thee. Haste thee, man! Haste thee, woman! The Son of man is coming for judgment on the world, and the hell of fire is near at hand, and only timely repentance and faith in the bleeding Lamb can save thee from its doom.

THE HOLY SPIRIT'S MINISTRY TO SINNERS.

Rev. Clement C. Cary.

There is unquestionably a ministry of the Holy Spirit to sinners. He has to do primarily with the unsaved. They need him, he is guaranteed to them by the atoning death of Christ, and they receive his gracious influences. This is an age when much attention has been called to the "gift of the Spirit." The "baptism of the Spirit" is receiving much attention, while not a few believers have "received the Holy Ghost" in his sanctifying office.

But let it not be for a moment thought that only the children of God as such have a direct interest in the Third Person of the Trinity. It is to be feared that unintentionally his office to sinners is being overlooked, and is forgotten in the great effort to make prominent the sanctifying office of the Spirit.

There is a scriptural sense in which the Holy Spirit is given to the unsaved, given for a special purpose, and given in a sense different from that in which he is otherwise given. It is a great mistake to suppose the sinner is utterly devoid of the Spirit till he is regenerated. The Holy Spirit is promised and secured to all unsaved persons through the all-atoning death of Jesus Christ, and secured to them in order that they may be brought to repentance and faith. It is significant that in promising the Comforter whom he should send if he departed from earth, the very first office of the Spirit was to be to "the world," or to sinners: "And when he is come, he will reprove the world of sin, of righteousness, and of judgment."

This brings up the question, To what end is the Holy Spirit given to sinners? What business has the Holy Spirit with sinners? That he is sent for a purpose is clear. And if he has to do with sinners, then there must necessarily be a necessity for his office to them. What is that office, and what is that purpose?

First, his work is to convict sinners of sin. The work of conviction belongs alone to the Holy Spirit, and this work of conviction implies much more than convincing the judgment, but involves a conviction of the conscience, an awakening to the sense of sin, and making sinners inwardly conscious of guilt. It has to do not alone with the intellectual man. Man's mind is affected by the Holy Spirit. But conviction has to do with the moral nature. It deals with the emotional part of man's complex being, moves his affectional nature, touches his spirit. It arouses the moral senses, stirs the soul, and appeals to the fears of man. And this work belongs alone to the sinner as such, is prior to repentance and faith, and precedes the Spirit's regenerating work. Conviction does not follow repentance, but precedes it, and is produced in order to bring the sinner to repentance. No sinner ever repents till he is convicted by the Spirit, but at the same time conviction does not always secure repentance, simply because the Spirit may be resisted in conviction by the sinner, and may be defeated by a moral agent who is free to resist or to yield.

All the other steps in the work of personal salvation hinge upon conviction of the Holy Spirit. All the other offices of the Spirit are dependent upon this first office to sinners. We see, therefore, how important it is, and what need there is not to overlook it nor set it aside. It is not enough to preach and to convince the intellect. Many sinners are already convinced in mind they are sinners, and know religion is true. But their hearts need to be moved, their inner nature needs to be disturbed, their fears need to be aroused. First of all, conviction for sin. Repentance, faith, regeneration, the witness of the Spirit, all in their order, must start here. And neither one nor all of them can take place till conviction of sin is wrought.

For this very purpose the Holy Spirit is in the world. It is to "reprove (or convince), the world of sin." He is here for many purposes, but the primary end is that he may minister to sinners, and convict them of their lost and guilty state. He is here to show men they are sinners, without whose

gracious influences upon their hearts they would never feel this truth in their inmost natures. He is here to cause men to realize their lost state and feel the need of salvation. Not alone to convince the judgment is he in the world, but to reprove the conscience, to move the feelings, to stir the sensibilities. The sinner's conscience must be aroused as well as his judgment to be convinced. His fears of the coming judgment must be stirred, his guilt be made to appear, his heart to be broken up.

The Holy Spirit convicts of the great fact of sin. First of all, he has to do with sin, and deals with a sinful state in which the sinner is found. The Holy Spirit is essentially a witness. He bears witness to the sinner's conscience that he is unrighteous, in guilt, under condemnation, needing a Saviour. This is something more than impressing the mind by argument, appealing to the understanding, reasoning with men, but is peculiarly a work of conviction by the Spirit of God, which goes deeper and reaches much farther.

Secondly, the ministry of the Holy Spirit to the sinner furnishes what is termed, "preventing grace," which simply means grace to repent, to believe and work out his own salvation. This supposes that the sinner by nature cannot awaken himself and turn to God and do works meet for repentance, and is aptly set forth in the Eighth Article of Religion in the creed of the Methodist Church, which reads as follows:

OF FREE WILL.

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works to faith, and calling upon God; wherefore, we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

Here, then, we see that the Holy Spirit has a direct ministry to the unsaved sinner, and it is well that we get correct ideas of him and his relation to the unregenerate. All this being true, it is well to lean upon the Holy Spirit to awaken sinners, and not to trust in other means or in human instrumentalities. Moreover, here will be found the reason for praying for sinners, not so much for their conversion, as for their conviction for sin, which comes through the Holy Spirit, and which is secured in answer to prayer.

Atlanta, Ga.

TEN FOR FIFTEEN CENTS.

Ten pamphlets, of sixteen pages each, discussing the Holy Spirit in ten of his offices, by Lewis R. Dunn, are sold by the Pentecostal Publishing Company for fifteen cents—all ten of them, postage paid, for fifteen cents. The subject is one of the greatest, and the tracts are called premiums, because of the rare ability with which they treat. Get the ten publications, read and digest them, for everybody needs them, then cast them like bread on the waters, and your little fifteen cents will promote a great deal of good.

Tell us if your church, Sunday school or mission needs a new song book; give us the name of your leader or buyer of books, and we'll take the matter up with them. Write us a card today.

Can you think of one or more that you want to help spiritually? Try sending them THE HERALD until January, 1911 for 25c, and then pray that it may prove a blessing to them.

EVANGELISTIC AND PERSONAL.

Rev. E. L. Sanford recently held a successful meeting at Centerville, Ky. He is now assisting Rev. A. C. Gentle of the Grand River's Circuit. Bro. Sanford desires those who may wish to secure his services during the month of August to write him.

Rev. Aura Smith: "Closed at Indianola, Ia., June 27. God wonderfully blessed the truth and gave us souls at almost every service. A blessed band of people are there who are living for Jesus. They gave a freewill offering to missions of nearly \$200. May the Lord bless them. We go next to Evansville, Ind., July 22-31."

Rev. U. E. Harding informs us that he is again in the evangelistic field after being in the pastorate for two years. He held a Fourth of July service at Princeton, Ind., and will go from there to Shoals, Ind., for a meeting. Bro. Harding's permanent address is Evansville, Ind., 407 South Governor Street.

Rev. C. W. Ruth requests us to say that it will be impossible for him to be one of the workers at the Indian Springs, Ga., camp meeting this year. He says God is giving a glorious camp at Jamestown, N. D., more than one hundred having been saved and sanctified and the tide still rising. Rev. Will H. Huff is doing some tremendous preaching.

C. C. Rinebarger reports a good meeting closed in Newell, W. Va. Rev. D. A. Hill, of Columbus, O., did the preaching. There were a number blessed and at the last service about fifteen knelt at the altar and all were saved but one. Miss Nan-nie Brown, of East Liverpool, O., did efficient work at the organ; she plays well and is filled with the Holy Ghost. Brother Rinebarger is now at Odon, Ind., where he will be until July 18.

Rev. E. C. Dees: "I have charge of the Girard Circuit in connection with my revival work. This town is about seventy miles north of St. Louis and is a fine country, with a fine class of people. My engagements are as follows: Wilson Camp, Lone Valley, Ky., July 10-24; Union Chapel, August 7-21; New Hope, August 21-Sept. 4. Our last meeting was at Bunker Hill, Ill. but was not what we desired it to be. There were about fifteen professions, some being saved and some sanctified."

Rev. S. H. Pollitt writes that he has closed a great meeting with Brother W. W. Green at Boyer's Chapel. Many professions of conversion and sanctification and fourteen added to the church. At first they only had day services but after the third day preaching at 10 a. m. and 4 p. m. Interest increased from the first service, there being fifteen or twenty professions the last day. Bro. Green is a fine man to help, having had great experience in revival work. We began with Bro. Pilow, June 27, at New Columbus.

C. A. Imhoff: "The Lord gave us a good meeting at Grove City, Pa. Dr. A. M. Hills was my co-worker and did some good preaching. Grove City is a conservative college town and most of the people church members. We got a good hearing and quite a number were saved and sanctified. We have just begun at Claytonia, Pa., and indications are favorable for a good revival. Our next engagement is the State camp at Erie, Pa., July 15-24. My slate is full of appointments and we are happy on the way."

Rev. J. C. Hearn: "We have recently closed a very successful meeting at Pollock, La. Rev. W. C. Mann did the preaching and must have been at his best. He is a strong holiness preacher

and has zeal according to knowledge, being free from fanaticism and foolishness. We were ably assisted in song, prayer, testimonies and offerings by the good people of the town. The meeting from start to finish, reminded us of an old-fashioned camp meeting where all denominations worshipped together in love and harmony."

Rev. Louis J. Miller: "We just closed a good meeting at Princeton, Ind., which resulted in about twenty professions. Our tent was late in arriving so we rented the Presbyterian Church and had a good meeting. Bro. Charles Lear was our co-worker and led the host of the Lord in song. He has a splendid voice and captured the people with his singing. We are at present engaged in what appears to be a good meeting at Fort Branch, Ind. Our co-workers are Rev. U. E. Harding and C. C. Davis, of Evansville, Ind. Three souls found God Sunday night and five last night."

Rev. J. S. Sanders: "We have just closed our tent meeting at Nashville, Ark. The meeting ran only twelve days, but it would have been better had we continued two weeks longer. The people came in large crowds and listened with unabated interest from start to finish. On the second night the break came and it was wonderful to see the work around the altar. One lady ran to the altar and for sometime prayed almost like a raving maniac. She had an agony in her soul for sanctification and she never let up until she got the victory which came with great power. Souls were at the altar at every service and if we could have remained there is no telling how many would have gotten through. Bro. Waddle invited me to Nashville and Prescott. He is pastor of the Nazarene Church at Delight, Ark. He is a fine helper being an excellent leader in song and is a fine Christian character. Bro. Hayse, pastor of the M. E. Church, South, showed us much kindness in opening up his church, so we could use it. His people came into the meeting and helped very much."

Rev. W. J. Harney: "The meeting at Lusby's Mills was good and a number of souls were blessed. It was certainly refreshing to get back where, seventeen years ago, God gave us three hundred and sixty-five saved and sanctified and one hundred and eighty-three joined the M. E. Church, South, and to find quite a few still on the way. Bro. Garriott, the pastor, is a noble young man. He is a fine singer, good in prayer and preaches with old time power. His people love him and he is doing a great work. Bro. Vaught, the P. E., is certainly bringing things to pass on his district. We will dedicate the Mt. Olivet camp ground under the new management, Sunday, July 17, at 11 a. m. Mrs. Harney, who led the singing at Lusby's Mills, will give us one of her choice solos. We will be in Ohio after Christmas, and we have an open date for another meeting in Ohio."

P. Walker, Brooksville, Ky.: "As we have just held our fourth quarterly conference, thought it would not be amiss to summarize the work of the year. We have been blessed with two good meetings. Our Brooksville meeting was in charge of our efficient conference evangelist, Rev. E. K. Pike, assisted by Mr. C. C. Rinebarger, evangelistic singer of New Albany, Ind. A number were blessed and several attached themselves to the church; these with previous accessions make a total of forty-two for the year. Both of our churches and also the parsonage present a pleasing appearance, having just been painted: this is due to the love and devotion of our people for the church. Our people are becoming interested in missions through the group rallies being held by our neighboring

pastors. Revs. E. K. Pike, J. R. Word, W. B. Hall, J. L. Clark have assisted on our home work. Rev. C. A. Tague is touring the district as opportunity permits."

AS I REMEMBER SCOTTSVILLE CAMP.

Mrs. Erie Scott Austin.

As I think back over Scottsville camp there are many pleasant memories. Sixty-two years ago my parents set apart this ground and solemnly dedicated it to God. Sixty-two years ago through him the first house for God's worship was builded in these wildwoods. Here the first ministers preached and expounded the Bible. To that plain wooden temple my father led his household; to that altar our little feet were turned; there first we lisped the songs and sang the story of love divine.

On this consecrated ground the tabernacle for the camp meeting was built. In all the twenty-four camps (there were two camp meetings held the first year) that are past I do not recall any teaching that would not tend to build up, or keep in a purer and better life.

During all these years of preaching and teaching, no doubtful question of doctrine was ever heard; the object has been to show, and to lead people into a holy and consecrated life.

Scottsville has been a place where truth and unity prevailed. From all around for hundreds, and even for a thousand miles they came, but no discord or division was found. It is said that the peace and harmony that seemed to hang over Scottsville was akin to heaven itself. I am sure I always felt like living more for heaven after being at Scottsville camp-ground.

Marshall, Texas.

ATTENTION.

Please remember that there was no paper for last week, July 6, as it was the Fourth of July vacation when THE HERALD force wanted a little time for rest. Do not write us to send you a paper for there will be none to send, so please take notice.

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Question Bureau.

John Paul.

SOCIALISM AND THE CHURCH.

1. *Are the claims of the present Socialist party, now being taught, moral, and should they be supported by the church?*—S. H. H., Arkansas.

By "claims" we understand you to mean doctrines. Some Socialist authorities have a disposition to philosophize upon family affairs and marriage ideals which are quite nauseating to civilized sentiment. But this belongs mostly to European Socialism. We do not forget that world-wide Socialism claims in the main to be one movement, but we give our American Socialists credit for reputable aims. We answer readily that whatever may be said about their *claims*, most of their *aims* are moral, and the church should and I believe does support them. She supports them not as a depositum of a political party, but as her own peculiar charge. Such aims, for instance, as to bring about conditions where there will be no more graft, no more oppression, and no more poverty. Nay, where there will be no more sickness and sorrow. When it comes to the doctrines of Socialism as against the doctrines of the church on these questions, the church *knows* that these things cannot be achieved through a mere political row or through human legislation. She knows that we cannot thus resolve all men on a level, resolve money into the pockets of tramps or prosperity into the lives of the vicious and the improvident. The church—and she ought to be more glorious and fruitful in these achievements—goes steadily on, leavening the world with the gospel of Christ; the result is that prisons are being reformed, asylums and hospitals built, human slavery and peonage are being eliminated from the earth, public conscience educated, despotisms dissolved, trial by jury and the rights of the weakest citizens secured. If a man will compare the two ends of the last thousand years he will discover a general ground-swell. And if he will compare the Christian with the pagan world he will easily attribute this political ground-swell to Christ and his church. We are still far from millennial conditions in the matter of ideal government, but experience has taught us that while the church may not promise to deliver the goods quite so quickly we would far better trust the church of Christ than Socialism. Socialism, with all its worthy aims, is an offspring of the French Revolution; and it still breathes the same threatening, caustic, overbearing, conceited spirit of the "reds" of the French Revolution period. Their unwritten motto is to make a spoon or spoil a horn. They spoiled the horn in Paris three quarters of a century ago and will always spoil the horn when a government is turned over to them. If a man bites off more than he can chew, all he can do is make a mouth and fail to assimilate his food. Socialism in power is sure to bite off more than it can chew.

THE NECESSARY EVIDENCE OF HEART PURITY.

"That he might purify unto himself a peculiar people, *zealous of good works*." "He purgeth it that it may bring forth more fruit." "The pure in heart," said Jesus, "shall see God;" then, in the next breath, he said that the *peacemakers* shall be

called God's children. The order of arrangement implies that the pure in heart are peacemakers—they live to do good. Thus in the Scriptures are coupled together righteous zeal and purity of heart. There may be a zeal that is ungodly, that resembles the zeal of Mohammed, or of the proselyters who compassed land and sea; but *there is no heart purity without zeal*. Much as fanaticism is feared by chief apostles of our day, its presence in the church has long since ceased to be so manifest as the absence of zeal.

When the Master touches the aggressive side of heart purity in the beatitudes he anticipates what he is preparing to say about salt. Comparing the pure in heart to the salt that permeates the sea, that penetrates our food to preserve it, that clears away the impurities of human flesh, he as much as says that they are thoroughgoing and zealous; that they deal with things next to them and make themselves felt.

This was supremely characteristic of early Christianity; and no man who knows will deny that to this element of zeal in the fathers, under God, the Christian church of today owes its magnitude, if not its very existence. It is easy to read of their crying out in the throngs, thrusting the truth to the hearts of rulers, defying courts and playing with death, and to say that they were foolhardy. We think of hundreds upon the roll of martyrs who might have been more prudent and escaped violence; but if they erred it was on the safe side; and our vantage ground today, our respectability, our influence at court and control of palaces, are founded upon the bulwarks, the sea walls, the mudsills, which early Christian zeal composed. Let the church member awake with a zeal for righteousness for God and his kingdom, and the world that failed to stand before the zeal of the fathers will again, on a larger scale, give place to an age of spiritual victory and blessing.

We have the one Scriptural way of evidencing to the world that our hearts are pure; we must be a people zealous of good works. And the absence of this zeal assigns us to the destiny of those whose hearts are impure. We are against the alternatives; there is ultimately no Christianity without zeal, much less is there any perfect Christian holiness in God's sight. JOHN PAUL.

MONEY AND POWER.

There are two factors operating in the promulgation of mission evangelism. These are money and power. Neither one of these is included in the other. Money is not power; neither is power money. The commercial expression, "Money is Power," has no currency here. It is simply an agent used in the furtherance of the cause. It cannot produce power, but can work in harmony with it in producing great results. Each has its place and should be emphasized accordingly. As we see it, which is being stressed most in general? What place is given to money and what emphasis is being laid upon that which Christ made emphatic, "The endowment with power?"

When Jesus commissioned his disciples to go teach all nations he also commissioned them to wait for the promise of the Father, or in other words, to wait until they became endued with "power." The power is that which Christ saw was pre-eminently needed. The money element was not mentioned, and is of later sequence. Christ not only failed to mention it here but never did so only as occasion demanded and then in a disparaging manner. The young man that came to him with such an enviable record was bidden to extri-

cate himself from the things that would hinder him from being a good soldier. Jesus laid his hand upon his wealth, and asked him to rid himself of that.

If the disciples were to start out upon the world's conquest then they must wait days at Jerusalem for ammunition, or a military preparation. These were soul-dissolving, soul-quickenings and soul-establishing days. They tarried until the "power" fell, then they went forth to conquest and to victory.

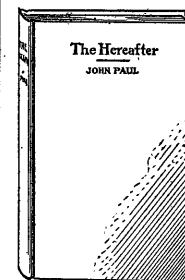
The power then is what Jesus laid stress upon, and power is that which is essential. With it is carried a combination that will open the poor man's purse and the vaults of the rich alike. It has immediate access to the hearts of men, who give liberally when their heart strings are touched. God's kingdom will never suffer for lack of funds, but myriads of souls are going unsaved for lack of power. This power is a dynamic force used in making successful invasions into the camps of the enemy, and with it in his soul the Christian can hurl the gospel truths into the bottom recesses of the hearts of men, with such unfailing aim that it will result in soul-saving and soul-sanctifying grace.

Too much money will hinder the spreading of the gospel anywhere, and the church is not dependent upon it. It is a great evil, and too much thought and time are given to it. It is not money that is most needed; if so it could be gotten, but it is "power" sent down from heaven on the church and in the hearts of each individual member. The churches that are wealthy and at the same time soul-winning churches are exceedingly few. Religion flourishes in its native atmosphere best, and the highest, purest and holiest type is found in the poor churches and among the common people. Thank the Lord for this promise, and that it is to all who want real "power."

M. O. McCORD.

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EVANGELISTIC.

LOHN, TEXAS.

I am now in my seventh meeting in West Texas, since January 1. The burden of our preaching has been repentance, restitution and holiness, without which no man shall see the Lord. God honored his word and gave victory. We had no great sweep as we had hoped to have, but it was a time of gleanings and quite a number found the Lord in pardon or purity.

Wife and I are worn in body, but had I a hundred bodies, I would gladly wear them out on the battlefield. I can scarcely sleep, for thinking of the lost souls who are going down to everlasting night without God and without hope in the world. God's blessing on THE HERALD and its readers. Yours under the blood, C. H. WHITE.

NEAME, LA.

In May we held a very successful meeting here. Rev. W. C. Mann, P. E. of the North Louisiana district of the Gulf Conference of the Methodist Episcopal Church, helped me in the meeting. He did some as good preaching as I ever heard; his sermons on sin were awful, and then to listen to him on holiness made one shout. Several got hungry for the experience, sinners prayed through at the mourner's bench and some got through at their homes old difficulties were settled and you know what that means—folks are getting through to God. Something like twenty or thirty professed conversion, reclamation or sanctification and the fire is still burning. Five joined the M. E. Church; a good spirit prevails in our town. The meeting lasted ten days and the last night was a time of great victory; the altar was crowded and many were weeping and crying to God for help. I praise God for real victory over the world, the flesh and the devil. I mean to go through.

REV. W. F. BOLTON, P. C.,

PRESTON, GA.

Some have asked and others written to know about our Juniper camp meeting in July. I wish to state that failing to meet with proper encouragement, etc., we decided not to build the holiness school, camp ground tabernacle and manufacturing enterprises there but feel sure that things will materialize and take definite shape in another part of the state in the not far distant future.

We began here Thursday. The pastor and singer, Bro. Carnes, had things well under way under the leadership of the Holy Spirit, when we arrived.

Preston is the county seat of Webster county, and is ripe for a Holy Ghost revival. Bro. W. B. Ferrell is preacher in charge. Presiding Elder Johnston was with us Saturday and Sunday, bringing the message Sunday night to a large congregation. The writer preached on tithing and missions at the morning hour, getting \$25 in cash and subscription, only asking for a small contribution from each present for missions. Bro. Johnston's daughter is a missionary in Korea. Let us pray that God will get to himself a great name at this place. Your brother in him,

W. WALSTEIN McCORD.

OAK HILL, GA.

We have just closed a seven weeks' campaign. We were at Eastman, Ga., Fort Valley, Ga., and Tallapoosa, Ga.; all fine towns and fine people. We had glorious victory at each place. We are trying to do thorough work that will not burn up at the judgment. We opened up Sunday, June 26, at Brinson, Ga. We desire the prayers of THE HERALD family that God may give us great victory here. After the Brinson meeting comes our Oak Hill camp meeting. We are going to have with us again our Bro. Brasher, of Boaz, Ala. and my co-laborer, Hamp Sewell to lead in song. We expect the best meeting we have ever had. Everybody that ever heard Brasher, knows that he knows how to preach and Sewell knows how to sing. All who want to attend this meeting and come by rail, will be met at Conyers, Ga. nine miles from Oak Hill; the hack fare will be 50c each way. Be sure and write T. W. Hicks, R. F. D. No. 2, Porterdale, Ga., or myself, same address. You can get board at the hotel on the ground at \$1.00 per day. Let everybody pray much and come if you can, and we will do our best for you. The devil does not want holiness planted here nor anywhere else, of course, but he has done his worst here. May the Lord give glorious victory all along the line this summer. His and yours,

C. M. DUNAWAY.

ALBANY, KY.

We are in old Kentucky again. Had a safe journey to Nashville, then after a nice visit with Bro. McClurkin and office force, we took "The Robert Rhea" boat up the Cumberland river and after two days' and nights' ride landed at Burkesville, a distance of three hundred miles.

Our first meeting was at Albany. The Lord was with us in the first service. This is one of the sweetest victories of this year. Great crowds, deep conviction and many found the Lord. This is the place where the Lord gave us such wonderful victory last year, and we found nearly every one standing true to God. Several wicked men, and men with families were gloriously converted and there were times of rejoicing. No wonder folks shout when the awful load of sin is lifted. Some were sanctified and holiness is planted in Albany to stay. Thank God! We never found more clever folks anywhere than here in Albany. They remembered us financially, and asked us to come again in 1911. We go next to Cartwright, Ky. Our faith is increasing, our courage growing and the holy fire burning in our souls. We are really believing the Lord for great victory this year. Yours for victory,

JOHN F. ROBERTS AND WIFE.

POLLOCK, LA.

I want to break the news through your columns, that Pollock has at last been visited by a substantial, Holy Ghost revival. I have seen greater demonstration of God's power manifested in this town years ago, but time and circumstances swallowed it up. Bro. W. C. Mann, P. E. of Red River District of Louisiana, came over by invitation of Rev. Hearn, pastor of the M. P. Church. The meeting commenced June 10 and ran for ten days and nights. God came into the services in his triune power; the preaching was plain and practical, backed up by the power of heaven; the preacher was large, loud, long and loving.

Surely God intended for our town to hear his servant, as the people heard him for three-quarters

of a mile away; Pollock heard from heaven once at least since its existence. Bro. Mann labored with all his might, preached fearlessly and lovingly; he has much love for lost humanity and for backslidden church members; it was a great feast. The pastor of the Southern Methodist Church was gloriously sanctified and shouted because God loved him so; it was a sinking-down time. Our town, churches, Sunday schools and the surrounding country were wonderfully blessed by the meeting. This afternoon, about 5 o'clock, the M. P. Church, where this meeting was held, was struck by lightning and burned to the ground during a very heavy rain. JOS. H. WALKER.

PERSONAL AND OTHERWISE.

Dear HERALD: It having been sometime since I had "any say" in your columns, and lest I forget the art of performing such an act, and my friends conclude I have "side tracked" in some way, I beg your kind indulgence again, for just a "little squib." I have been doing pastoral work since last writing to you. Was at Searcy, Ark., from July to December of last year, and since January have been supplying a charge in the Methodist Church out in Nebraska. My family reside at 430 South Fifth Street, Atchison, Kansas, and this is my permanent address. Barring a six weeks' attack of malarial fever last summer, and a four weeks' siege of lagnippe the latter part of December and the first weeks in January, I have been well, soul and body. The Lord has indeed been good to me, and I praise him out of a grateful heart. Bless his holy name! Have not ceased to press the battle in the old time way, and God's favor has been with me all the while. To all concerned, let me say humbly, but truly: I still have a present tense salvation, and am earnestly endeavoring to walk in all the light God is giving me. It is salvation or damnation—holiness or hell—with me. No compromises with sin anywhere, and no let up against the world, the flesh, or the devil anywhere. I am sometimes called "old-timey" and "out-of-date"—that "I lack adaptability" for work among nice, cultured people, etc., etc. and I suppose there is some truth in the allegation, if by "adaptability" is meant the smoothing over of things religious with the dram-drinking, theater-going, card-playing, advantage-taking, or worldly-loving contingent in our churches. No I am not "specially adapted" to any of these classes. Usually they make it "pretty hot" for me, until the are induced to do some real repenting, then "adaptability" is lost sight of entirely in the leader, and anything to get "right with God" is done by them. I must preach the truth as I see it, and

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cry out against evil of all kinds, let it please, for the time, whom it may. I think I had rather be accused of preaching too plain down here, than to have some one say to me in the judgment, you did not preach plain enough. I am not boasting, or dogmatizing, but am saying the things that are in my heart. I only want to be a true messenger of my Lord, and do and say the things he requires of me.

I have been studying of late the cause, or causes, of the decadence of *old time salvation power* in our churches, and have reached the conclusion that it is solely because we have departed from first principles in our work, and gone off after the ways and maxims of men. Take our beloved Methodism, for instance. For years it was a mighty power in the land, revealing in all its work the sure enough supernatural in revival effort. It is said to have been the most phenomenal religious movement since the days of the apostles, for years after its beginning. But what of it today? Is it not true as a rule, that Methodists have no more of the supernatural in their experiences, and no greater success in real soul saving, than others around them who have no such record, and make no such claim? What is the trouble? Simply this—Methodism as an organization has not of late years been as true to her first principles as she might have been. Let us see! The three things Methodism so pre-eminently stood for—good doctrine, sound experience, and rigid discipline—have been allowed to wane as it were, and what are we in this regard, more than others? Where is our doctrine, our experience and our discipline? How many preachers among us really stand for Methodist doctrine as given us by Mr. Wesley? How many

stand for the experiences of grace in the heart, that the early Methodists did? And how many preachers and laymen are there who stand for the enforcement of discipline and insist upon our people living by the general rules, or show the reason for not doing so? Really, is it not a fact, that the preacher these days who undertakes to enforce discipline in any real sense, is put down as a "disturber in Israel," or a pessimist, and out of harmony and sympathy with the "dear people." Where is our discipline? Outside of the books, where is it? Where is our doctrine? Outside of the standards, where is it? Our experiences—justification, regeneration, entire sanctification—where are they? Apart from the written page, where are they? There are honorable exceptions, but as a rule, we Methodists, high and low, have departed from "our first love," and of course we are neither "hot nor cold"; we are just like other folk, who have the "form without the power." Our revivals have none of the really supernatural in them any more—whooped up, pumped up, super-heated; hand-shaking, song manipulating; decision-forming, card-signing affairs they are for the most part—and have filled up our churches with people who have never made "restitution" for a single wrong, never "confessed" a single sin, and who have never known a single "pang" or "godly sorrow." It is almost as it were in the days of Elijah—smooth preaching—preaching that keeps the conscience easy, and causes people to forget their sins without really repenting for them. There are exceptions, but the rule will hold good in a general sense. As I see it, there is entirely too much of the "slack-twisted," "namby-pamby," "easy-going kind" of gospel so-called, palmed off for the genuine article. Not only

among Methodists, but among all. The holiness people not even excepted. "All seem to be seeking their own, and not the things of Jesus Christ." No preacher, be he Methodist or what not, wants to be classed as a failure, and so for the most part, we go in for success whether or no. "We must be all things to all men," and in doing so, it has sometimes been the case, that instead of "winning some for Christ," we have been won for the world. The dear people must be pleased at all hazards, and work is projected to this end. We make big reports. We succeed. But what of it? Has any one been "born of the Spirit"? Is the church on any higher plane of holy living? Some, doubtless, have been made to believe that they are on the way to heaven, when their lives are out of harmony with the entire tenor of the Scriptures. "The God of this world" is surely having his day, in blinding the eyes, searing the conscience, and hardening the hearts of "them that believe not." Perilous times? To be sure! and the outlook is positively depressing as to any change for the better in the near future. What are we to do? Why, be true to God, and live for Christ, if we have to stand absolutely alone in the endeavor. Quit the church? No! Let us get the power or grace to make our part of the church what it should be. As for me, I mean by the grace of God, to save my own soul, and as many others as possible, whether the churches like me or not. Hallelujah! I am going through on this line. No toadying, attitudinizing, or compromising, anywhere, or any when. Straightforward course, wise as the serpent, harmless as the dove; and withal, as bold as the lion. Pray for me, that I may be used of the Lord, in building up the kingdom.

J. M. PORTER.

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EDITORIAL

REV. H. C. MORRISON

OUR WORLD TOUR OF EVANGELISM.

(Continued from page one.)

be planted in mud and grow in water. The human habitations along the way were poor structures, small, dark, little huts, built of stones or sun-baked mud, and covered with rice straw. These thatched roofs are laid on with great skill and neatness, and sometimes more than a foot thick. There seem to be but few horses in Korea; those we saw were shaggy little ponies apparently very stout, and hardy. They have immense bullocks which carry great loads of wood, sacks of rice, and various kinds of produce and merchandise strapped upon their backs. The Korean coolie is a great burden bearer. He has a sort of wooden frame strapped upon his back on which he carries immense loads from place to place. In the streets occasionally you will see a bullock hitched between shaves, pulling a clumsy cart. The hand cart piled up with furniture or other freight, one man pulling and another pushing, is a common sight in the streets. You will meet a few one-horse wagons.

We arrived in Seoul a little after dark and were met by Dr. Hardie, Rev. J. L. Gerdine and Bro. Rockwell. They gave us a very hearty greeting which we appreciated, for at no time have we seemed farther from home than up here in Korea. Southern Methodism has a fine work in Seoul;

there are three good homes for the missionaries high up on the hillside near the city wall, overlooking the great harvest field of souls, they are there to gather into the kingdom. They have four native congregations in the city, a large new church edifice, going up almost completed, besides a large girls' boarding school and four day schools.

Bishop Hendrix and Rev. Clarence Reid came to this city fifteen years ago, and bought a centrally-located lot which cost the church three thousand dollars; recently the lot was sold to a rich banking syndicate for thirty-three thousand dollars in gold. With this money the brethren have made some wise investments, buying and building much valuable property. I suppose there is no mission field in all our Methodism, where the church has made so small money investment as in Korea, and holds so much valuable property. I doubt if there can be found in any mission field of the church a more consecrated and devout body of missionaries than our church has here. We have found a beautiful spirit of union, devotion, and zeal among them. Bro. Cram, who is an old Kentucky boy and was for some years a successful young minister in the Kentucky Annual Conference, is at home with his family on leave for a year of recuperation and agitation of the church on missions, and especially the needs of this field. He is much beloved out here, by the whole missionary body and the native people. It is said that there is perhaps no missionary in the field that speaks the Korean language more fluently than he. The old Asbury boys and girls will remember Cram as one of the best students and sunniest souls of his time at college. They tell me that he is still in a good humor, that there is life and joy in him, and that he can find the hopeful side of a situation and press the battle to victory with a Christian cheerfulness that helps to roll the clouds away from other souls. This is fortunate, for no doubt there is danger of a missionary in the wear and tear of toil settling down, drying up, drawing in, freezing over, and shrinking away until there is no praise, amen or holy laughter, or happy tears, or fervent prayers, or revival grace, or holy zeal — just a missionary.

At one of our meetings back somewhere on the line, there was a brother who hardly ever came out to a meeting, and when he did he turned his offside to the pulpit and frowned, and drew his neck down into his collar like a pouting shitepoke, who had lost his frog. I asked one of the brethren what was the matter with him, and he answered, "I don't know, but I think he has the hook-worm." That was some relief, for I thought he was chuck full of the carnal mind, and could but suspect that at heart he was afraid that some poor Chinaman would trust the blood of Christ for cleansing from all sin. Coming to the mission field does not sanctify the heart. The carnal nature flourishes and grows rapidly and rank in a heathen land, where the pressure of sin is strong and spiritual helps are comparatively few. One may consecrate him or herself to the church, for the foreign field, then be very far from that entire consecration to God which brings sanctifying power into the heart. The courage, cheerfulness and liberty that the abiding of the Holy Spirit in a clean heart brings into the life, is of untold value to the missionary in the midst of a heathen people.

The M. E. Church has a strong foothold in Seoul. They have four native congregations in the city, with a number of large brick churches, a

fine boarding school for girls, also a boys' boarding school, besides a number of day schools.

There is a most beautiful spirit of union and harmony between the two Methodisms here. They are now arranging to build a union theological school in which to educate the ministers for the two churches. This is as it should be. Throughout the mission field where I have met the two Methodisms, I have found them working together as one, and my impression is that all of the missionaries of both churches would rejoice in the union of the churches. Such a union would give Methodism a powerful influence in the East, and would result in great economy in men, money and time, and would doubtless make possible the saving of many souls, who otherwise would die without hearing the gospel. The native Christians know nothing of our church prejudices, and it is to be hoped they never will know of or partake of them.

The Presbyterian Church is very strong in Korea. They were among the first on the field, and the home church has poured money into the field and has kept a great force of workers in Korea. They have about seven congregations in the city of Seoul. They have a large school for boys also a school for girls; they also have the largest hospital in Seoul and some strong, devout men. The Church of England also has work in the city, and there are some Japanese churches for the emigrants who are coming up from Japan. The two Methodisms and the Presbyterians have in Seoul about four thousand members, and large numbers of people are being converted as the weeks go by. Seoul is rapidly becoming a city of churches.

(CONTINUED).

TAKE YOUR RELIGION ALONG.

The season of the year is upon us when many persons betake themselves to some seaside or other resort for rest and general enjoyment. For weeks in advance they think, talk and plan as to how to get the most out of the proposed trip. Various things are taken along to minister to their physical and social natures. Some, however, seem to forget to take their religion along! They remind me of the little boy who had gone with his parents on a vacation trip. On the first morning after arriving at their destination his mother asked him if he had said his prayers, to which he replied, "Why, no, mamma; I did not know that God had come here too!" Or they may be somewhat like the little girl who was so greatly taken up with a visit she expected to make with her parents that her last prayer at home was ended with, "Good-bye, Lord, I'm going to Boston!"

It is always well, when contemplating a summer outing, to prayerfully resolve that the change shall not injure us spiritually. We usually expect it to result in increased physical and mental vigor. Why not also plan for and expect spiritual profit? It need not involve the sacrifice of any healthful and elevating amusements.

Young people especially sometimes say, "We go to have a good time; and can't folks have some fun and still be Christians?" They certainly can. But if by "fun" they mean such amusement as will make them spiritually lean, they would be better off not to go from home. The professor of religion who does not take his religion with him, on leaving home, whether for rest or business, has already suffered spiritual declension.

The best way to have a real "good time" during a vacation is to take Jesus along. Have a glad,

joyful fellowship with him daily. Have the same sweet little talks with him in the tent, grove or hotel as you have at home. There need be nothing hard or wearisome in the matter. But it will rest you all the better.

Yes, have your "good time" in a manner that will develop and strengthen all the powers of your being; and when you return you will feel more inclined and better prepared for the discharge of both secular and spiritual duties.

Los Angeles, Cal.

A. W. ORWIG.

CAMPAIGNS AND CONQUESTS.

Before giving a descriptive report of some recent revivals we trust it is not trespassing the bounds of propriety to go back and gather up a "lost stitch" in the historic woof of evangelism and make mention of two meetings in the Empire State—Brooklyn and Saratoga Springs respectively. The meeting at Brooklyn, N. Y., was held in the Utica Avenue Pentecostal Church, of which Rev. J. A. Ward is pastor. Vim, grit, grace and strenuousness are elements of the saved New Yorker. Earnest prayers ascended, honest efforts were put forth, the word was proclaimed, propositions were made, invitations extended, seekers came forward, faith was exercised, divinity was exerted, sins were pardoned and souls were saved and sanctified. Quality and not quantity was the successful feature of the meeting.

One could hardly refrain from making a number of "sight-seeing" tours while in the far-famed metropolitan city of America. It abounds in dazzling sights and scenic wonders. The crowded streets are deepened into canons. Standing on the sidewalks it ordinarily takes three successive liftings of the head and upward glancings of the eye to get a good view of the tapering domes, towering spires and dizzy heights of the huge skyscrapers, some of them being nearly fifty stories tall. Mammoth stores employing as many as five thousand clerks, moving stairways, subway and elevated cars, millionaire mansions and a thousand other interesting views, *mirabile dictu* greet the vision of the stranger. Old historical Wall Street, of financial fame, is the center of the world of business. It seems that the irony of fate has fashioned the monumental figure of George Washington, an honest man, on the stone steps of the old custom house facing on Wall Street. If the statue should ever happen to topple over, it would fit the scriptural narration of the unfortunate man who went down from Jerusalem to Jericho—it would "fall among thieves."

Through the influence of a friend and by special permit, the writer was accorded the privilege of visiting the New York Exchange Building. From the gallery of the immense structure he looked down into the "Pit" where the "Bulls and Bears", brokers and messenger boys mix and mingle, rush and roar with more fuss and furore than a political convention or Texas camp meeting. Membership fee to this mart of commerce is only 80 thousand dollars. The floors are covered with pieces of paper torn and scattered in all directions. Here schemes are hatched, shrewdness displayed, trickery tricked; graft and greed grapple with each other, fortunes are flung to the breezes and riches are piled up to the sky. "What shall it profit a man if he shall gain the whole world and lose his own soul" would be a good text to use in their behalf.

The magnificent tomb of General Grant is a monument of imposing grandeur. It lifts its cupola high above the banks of the historic Hudson.

Its solid base and entrance are approached by massive stone steps seventy feet wide. Directly under the cupola, down in a crypt, lie the mortal remains of the great general in a granite sarcophagus covered with flowers, looking as though he had only been buried a few weeks.

Across the East River in Greenwood Cemetery the graves of many of the noted dead were seen. There are the tombs of Horace Greeley, Galvin Adams (Inventor of Adam's Express), Prof. Morse of telegraph fame, and Matthews the inventor of the soda fountain. Out on Bedloe's Island only a short distance from the shore, stands the gigantic statue of "Liberty, enlightening the world." One long look at the classic form and folds of its grey garb and uplifted hand bearing aloft freedom's triumphant torch, is enough to bewilder the mind of mortals.

There was some good salvation work accomplished in the evangelistic siege at Saratoga. Rev. John Norberry is pastor of the charge there. He is a fine evangelist. His war cry is "Keep on believing."

Saratoga Springs is America's most famous watering place. The Carlsbad, Columbia, Vichy, Hawthorne and Red Spring are the names of some of the curative and restorative waters. As far as this scribe is concerned he prefers the more healthful waters of Dawson Springs and Crab Orchard, Kentucky.

The next meeting was held in Evansville, Ind., in the Free Methodist Church, whose pastor is the Rev. U. E. Harding. Bros. W. B. Godbey and L. L. Pickett were co-laborers in this meeting which was under the auspices of the recently organized South Western Indiana Holiness Association. This undenominational and interdenominational work has about one hundred members and is proving a great stay for the cause of holiness in that section of the State. Three of the services were held in Evan's Hall and were well attended.

The tent meeting at Clover Bottom, near Wilmore, Ky., is reaching souls. The doctrine of holiness is being established. To-night there will be a lecture given on "Blood and Thunder, Boodle and Booze." Rev. L. D. Brandenburg planned and is presiding at this meeting. Yours in Christ,

ANDREW JOHNSON.

LEESVILLE, S. C.

As I have not seen anything from South Carolina lately I will give you a few notes.

Our pastor, Bro. S. H. Booth, has just closed a revival at the Leesville Church, with Bros. Leitch and Marshal as assistants; many hearts and homes were made happy. Bro. Leitch has done more hard work for God, and won more souls than any other man we know in South Carolina. God bless Bros. Leitch and Marshal, and as they grow older in years may they keep filled with the Holy Ghost.

We have had great revivals recently with the following pastors: Revs. J. P. Winningham, J. E. Covington, Foster Speers, S. W. Henry and W. H. Polk. I want to say for the glory of God, and in the meekness of the Spirit, that nearly two hundred lost souls have been happily saved, reclaimed or wholly sanctified at the altar in these meetings. I still believe in the sky-blue, snow-white, and blood-red conversions. About eighty joined different churches, forty-one family altars were erected, sold over two hundred Bibles, and about two thousand of my books "Heaven or Hell," and "To Men Only," and got seventy-five subscribers to

THE HERALD. In the men's meetings during these revivals, we got \$75 for the Door of Hope in Columbia, for the rescuing of fallen girls. We are praying and expecting this to be the best year of our life in the evangelistic field; we want to win souls in every message we bring to lost men and women. Truly the harvest is ripe and ready, and the laborers are few, and God is expecting each professing Christian to be a soul-winner.

I am praying that the missionary cause, the Laymen's Movement, the prohibition cause and the holiness movement will spread like wild-fire over this world in our generation, like the waters cover the sea. May God help every one who names the name of Jesus, to be found in the ready ranks on the firing line where they dare and do.

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CAMP MEETING CALENDAR.

ALABAMA.

Hartsells, Ala.—July 28-Aug. 8. Revs. J. L. Brasher and Joseph Owen. S. B. Bradley, Pres., Hartsells, Ala.; R. B. White, Sec., New Decatur, Ala.
 White Cross (Oneonta P. O.) Ala.—Aug. 12-21. Rev. I. M. Ellis in charge. Wm. F. Maynor, Sec.
 Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala.
 Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

ARKANSAS.

Beebe, Ark.—Aug. 25-Sept. 5. Revs. Will Huff and W. F. Dallas, preachers; Rev. F. H. Bugh, singer; Miss Pearl Lawrence, organist. Mrs. E. J. Sheeks, Sec., Beebe, Ark.
 Main Springs Camp Meeting, August 26-Sept. 5. Rev. J. E. Jeffries, preacher. B. F. Steele, Prescott, Ark.
 Prescott, Ark. (Main Spring Camp)—August 26-Sept. 4. Rev. A. G. Jeffries. Willis N. Andrews, Sec.
 Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; Rev. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark.
 Calumina, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

COLORADO.

Pike's Peak at El Bethel Park, Colorado Springs, Colo.—August 11-28. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo.
 Evans, Col. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer. F. P. McCall, Sec.

GEORGIA.

Indian Spring (Flovilla P. O.), Ga.—August 11-21. Revs. W. H. Huff. C. W. Ruth, C. M. Dunaway and Charlie D. Tillman. For information, write Rev. H. P. Myers, Cochran, Ga.

ILLINOIS.

Boaz, Ill.—Begins July 23. Rev. J. F. Brown and wife, leaders. For information write Rev. T. J. Overstreet, Karnak, Ill.
 Eldorado, Ill.—August 4-14. Revs. W. C. Wilson and Miss Bertie Crow. Rev. A. A. Niles will be present as an honored guest, and will preach as home. Jas. A. Keasler and T. J. Scott, song leaders. J. E. Turner, Pres., Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill.; Springfield, Ill.—(State Fair Grounds)—August 15-23. Revs. A. M. Hills and I. F. Hodge, preachers; Miss Biglow, song leader. Write W. A. Hickey, 1429 E. Capital Ave., Springfield, Ill., for further information.
 Bonnie, Ill.—Aug. 19-29. Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, Anna, Ill., preachers, with W. B. Yates of Marion, Ky., song leader. H. L. Hayse, Sec., 313 N. 4th St., Mt. Vernon, Ill.
 Hillcrest Camp Meeting at Kampsville, Ill.—Aug. 18-28. Mrs. Carrie F. Crow and Rev. Joseph Owen. Goldie F. Dierking, Sec., Kampsville, Ill.

INDIANA.

Harvest Home Camp Meeting, Salem Park—July 29-Aug. 15. Otto E. Nather, Sec., 223 N. Jersey Street, Indianapolis, Ind.
 Silver Heights, Ind. (New Albany, P. O.)—August 4-14. Rev. H. C. Morrison and I. M. Hargett. C. C. Rineharger, song leader. E. E. McPeeters, Sec., Treas.
 Indianapolis, Ind.—Aug. 18-28. Zepp, Dolbow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave.
 Bryantsburg, Ind., one mile north of town.—Sept. 1-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec.

Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin. J. V. Reid and Myrtle Hodd, song leaders.

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KANSAS.

Wichita, Kansas.—August 18-28. Revs. H. C. Morison, E. A. Ferguson, Harry Maitland, song leader. W. C. Cain, Sec., Clearwater, Kansas.

KENTUCKY.

Wilson Camp, Ky. (Allegre P. O.)—Begins June 30. Rev. C. Dees, John Crawford, Frank Wilson, C. C. Collier, H. M. Satterfield, singers.
 Worthville, Ky.—July 8-24. J. E. De Camp, D. B. Taylor, C. S. Driskell and wife. Address W. L. Stone, R. F. D. No. 2, Worthville, Ky.
 Olive Hill, Ky.—July 15-25. Workers: Rev. Allie Irick and wife. D. C. Burns, Sec.

Steelesford, Near Millersburg, Ky.—July 15-24. Rev. B. Carradine. Address Wesley Fogle, R. F. D. No. 4, Paris, Ky.
 Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec., Water Valley, Ky.
 Wilmore, Ky.—July 29-Aug. 7. Revs. J. A. Parsons and A. W. H. H. J. C. Garvey, Sec.

Carvossio Holiness Camp Meeting, near Guthrie, Ky., July 28-Aug. 7. Rev. Sam Holcomb and wife, leaders. Mrs. T. S. Mims, Sec., Trenton, Ky.
 Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky.

Alceton, Ky.—Aug. 5-15. Rev. E. K. Pike, Rev. J. C. Johnson and wife.
 Carthage, Ky.—August 12-21. J. M. Evans and wife, Elijah Burnside, J. E. Redmon and wife. Address J. E. Redmon, New Richmond, Ohio.

Lebanon District Camp, Campbells-ville, Ky.—Aug. 12-22. Rev. J. B. Kendall and Miss Gertrude Shangler. Miss Florence M. Campbell, song leader. E. E. Eads, Sec.
 Glenview, Ky.—Sept. 16-26. Revs. Andrew Johnson and T. F. Maitland and wife. W. W. Williams, Sec., Webb, Ky.

LOUISIANA.

Marthaville, La.—July 15-25. Rev. John Paul, Rev. M. A. Farr, song leader. L. F. Barry, Sec.
 Spring Lake, La. (Homer P. O.)—July 28-August 1. Revs. Roy Williams and Fred St. Clair. A. B. Calk, singer. Mrs. H. C. Walker, Sec.
 Ebenezer Camp Meeting.—July 22-31. Workers: Revs. J. M. Weems, Q. L. Bennett and W. B. Yates. Montgomery P. O., La. R. F. Harrison, Pres.

MARYLAND.

La Plata, Md.—July 8-17. Rev. H. B. Hosley, preacher. Mrs. Bessie B. Larkin, singer. Dr. H. A. Lee and Rev. J. R. Buckmaster will be present. J. H. Penn, Pres., Pomfret, Md.

MICHIGAN.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich.—July 28-August 7. Revs. Joseph H. Smith, E. F. Walker and H. C. Morrison. Rev. A. A. Geiger, Sec., Marshall, Mich.

MISSISSIPPI.

North Mississippi Central Holiness Meeting.—July 29-Aug. 8. Rev. Allie Irick and wife. Edgar A. Hyde, Sec., Pontotoc, Miss.

Cleveland, Miss.—August 11-21. Dr. B. Carradine. Hamp Sewell, song leader. R. L. Beevers, Sec.
 Auburn, Miss.—August 12-21. Revs. D. B. Strouse and James L. Early. Rev. S. E. Carruth, Jr., Sec.
 LaFayette Springs, Miss.—August 12-22. Rev. Allie Irick and wife.

MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luvana M. Terrell, Edwin P. Phillips, and H. P. Beck. Missouri State Camp Meeting.
 Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

NEBRASKA.

Nebraska State Holiness with The National—State Fair Grounds, Lincoln, Neb.—July 15-25. Workers: Fowler, Ruth, Huff, and Mr. and Mrs. Harris as song leaders. For information, address Rev. W. H. Prescott, 1817 M. St., Lincoln, Neb.
 Kearney, Neb.—August 19-29. Revs. Andrew Johnson, D. F. Brooks and A. H. Johnston.

NORTH CAROLINA.

Misenheimer, N. C.—July 21-31. Rev. R. L. Selle, of Sileam Springs, Ark.
 NORTH DAKOTA.
 Jamestown, N. D.—June 17-27. Revs. Huff, Ruth and Johnston. Rev. J. G. Morrison, Sec.

OHIO.

Sychar (Mount Vernon, O. P. O.)—August 5-15. Revs. C. J. Fowler, C. B. Allen and others. Address Rev. C. L. Peck, 1401 E. 82nd Street, Cleveland, Ohio.

Hollow Rock, Ohio.—August 11-21. Revs. J. L. Brasher, John F. Owen, J. M.

and M. J. Harris, Miss Stella McNutt. If you want a cottage, tent or rooms at the boarding house, write Mrs. John Hamilton, Box 52, R. F. D. No. 2, Toronto, Ohio.

Shelton's Grove, Ohio.—August 11-21. Revs. C. B. Allen, C. J. Fowler, J. C. Smith and W. B. King. For particulars address D. L. Clark, Alliance, Ohio.

OKLAHOMA.

Mountain Park, Okla.—July 21-31. Rev. E. A. Ferguson and J. W. Dibbens, Ed. E. Corson, Sec.-Treas., Roosevelt, Okla.

Newburg, Okla.—Begins July 29. Rev. W. J. Harney. L. H. Ritter, Sec., Calvin, Okla.

Cement, Okla.—Aug. 8-18. Rev. J. B. McBride. Dora Williams, Sec., Cement, Okla., Rt. 3.

Morrison, Okla.—August 26-Sept. 4. Rev. C. B. Allen. Address Rev. H. Thomson, Morrison, Okla.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

PENNSYLVANIA.

Pennsylvania State Holiness Association Camp Meeting, Erie, Penn.—July 15-24. Revs. George Bennard and C. A. Imhoff. Address H. C. Miller, 1201 State Street, Erie, Pa.

Beaver, Pa.—Beaver Valley Holiness Association.—August 9-21. Revs. B. L. Hyde, E. S. Dunham, R. A. Jennings. For information write to H. R. Ross, Beaver, Pa.

TENNESSEE.

Brownsville, Tenn.—July 21-31. Rev. W. Carter; H. C. Maitland, song leader. Write G. F. Ramsey, Brownsville.
 Uba Springs, Tenn., seven miles from Martin—August 20-30. Several preachers will be on hand. Address J. B. McDowell, Fulton, Ky.
 Greenville, Tenn.—Sept. 12-Oct. 2. Rev. J. L. Brasher. W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Sumner St., Greenville, Tenn.

TEXAS.

Vashti, Texas.—July 15-25. Rev. Ralph P. Kistler, preacher; Prof. A. S. London, song leader. W. W. Bennett, Sec., Vashti, Tex.
 Scottsville, Texas.—July 29-August 7. Revs. Andrew Johnson and C. M. Dunaway. Hamp Sewell, song leader. B. P. Wynne, Sec., Marshall, Tex.
 Dublin, Texas, three miles east of town.—Begins August 5. Efficient help. F. A. Jones, Sec.
 Waco, Texas.—August 9-19. Revs. J. W. Carter and Joseph Hogg. A. C. Johnson, song leader. J. H. Appell, Sec., Waco.

Noondan, Tex.—Aug. 10-21. Rev. Andrew Johnson and others. John Davis, song leader. F. E. Dickard, Sec., Hallsville, Texas.

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6. P. Way, Inventor

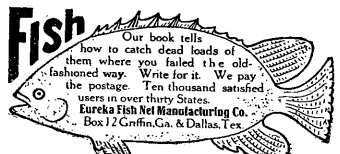
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Denton, Texas.—August 12-22. Rev. Chas. F. Weigle, Miss Lola Hangrove and Miss Myrtle Mangum. G. B. Collins, Sec., Denton, Texas.

Shiloh, Texas.—Aug. 18-28. Rev. T. J. Adams.

Mineral Wells, Texas.—Aug. 20-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas.

Floydada, Texas.—September 8-19. Rev. Albie Irick and wife. Address Rev. C. J. Menefee, Floydada, Texas.

VIRGINIA.

Wakefield, Va.—August 12-21. Revs. Jos. H. Smith and John M. Oakley. Geo. R. Drew, Treas., Wakefield, Va.

Meadow Creek, Va.—Aug. 15-21. Rev. H. B. Hosley, Rev. W. H. Hudgins. Mrs. M. F. Penn, organist. E. H. Bowyer, Sec., Riner, Va.

Herndon, Va.—August 26-Sept. 4. Workers: Evangelist J. B. Kendall. Wilmore, Ky., Prof. C. C. Rinebarger. New Albany, Ind. For further and full information write H. A. Crippen, Sec., Herndon, Va.

WEST VIRGINIA.

Coopers, W. Va.—Aug. 18-23. Revs. T. C. Hodgkin, W. H. Hudgins and others. T. B. Stranger, Sec., Coopers, W. Va.

EVANGELISTS' SLATES.

U. E. HARDING.

Owensville, Ind. July 15-24
Mackey, Ind. July 29-Aug. 4
Eckerty, Ind. August 5-15

REV. J. J. SMITH.

Mobley Camp P. O., Watervally, Ky. July 15-25
Douglas Grove, Mo. July 26-August 10
Shady Grove, Ky. August 14-24
Hurricane camp meeting Aug 26-Sept. 8
Oxley, Mo. Sept. 8-25

Q. L. BENNETT.

Ebenezer, La. July 22-August 1
Goldona, La. August 5-15
Hudson, La. August 16-22
Jonesboro, La. Aug. 26-Sept. 5
Hico, La. Sept. 9-19
Quitman, La. Sept. 23-Oct. 3
Summerfield, La. October 7-17
Whitford, La. October 21-31

Bourbon, Missouri.

I wish to say through *The Herald* that I am still in the land and in the fight and having a good time. With Jesus in my soul, why not say I am having a good time? I have just returned from the Ozark Mountains in Missouri where I assisted Rev. J. G. Craig, M. E. South pastor, in a meeting, and we had a fine meeting, although we did not have as great results as we would liked to have had, but owing to the inclement weather and high waters, which kept many from attending, we could not expect to have as great success as we would if it had been otherwise.

The church was built up wonderfully and some prayed through and several came forward for a deeper work of grace in their hearts, and with the strong food that will be meted out to them Sabbath after Sabbath by their big-hearted pastor no doubt they will yet be filled with the Holy Ghost and become vessels of honor sanctified and meet for the Master's use.

Bro. Craig has not lost any of his power with the Lord, but he is more effective than ever, and does not put any strings on the evangelist, but simply turns him loose and makes him feel at home. Brother Craig is indeed an evangelist of power, and any one wanting a man to preach the truth without compromise will do no better than to call him. His address is Bourbon, Mo. While there we made headquarters with Bro. M. T. Muldrow, and we must say that we were treated royally. He and his good wife know how to make things pleasant for those who chance to visit them. There is quite a history connected with Bro. Muldrow's life, but I have not space to make mention of it here. He is a fine, big-hearted man, and we shall always hold a place for him in our hearts and hope to meet him in the sweet by and by.

We can not close without making mention of others that we visited. Among them were Revs. M. A. Clayton, A. J. Keeny; the Blounts, Summers, Pagetts, Smiths, Ben Muldrow, Johnsons, Bakers, Keeneys, and all treated us with kindness, which will not be forgotten.

The above named meeting was held in the country and the people of all denominations worked faithfully; some Catholics rendered valuable service and we owe it all to the work of the pastor, backed up by the Lord.

James A. Kirkman.

The Herald's Introduction To The Sunday School Lesson.

By John Paul.

FOR JULY 24, 1910.

The Transfiguration. Matt. 17:1-8; 14-20.

Golden Text.—"This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. 17:5.

The Setting.

The Autumn of A. D. 29. A week later than the event of "Peter's Confession." The coming death and resurrection of our Lord had just been foretold by him to his disciples, and it would seem that this event of the transfiguration was fortunate to buttress the courage of the three apostles; although it must have been intended for some profounder purpose, else all the apostles would have been allowed to witness it. Peter, James, and John, it will be remembered, formed a kind of inner circle among the followers of Christ, having stood nearer him in moments of greatest importance. They were, a year later, to go with him farther than any, in the Garden of Gethsemane—within a stone's throw of the scene of his final agony. Why?

Is The Inner Circle Arbitrarily Selected?

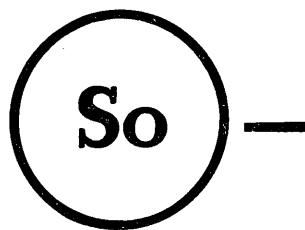
Was there no special reason why these three rather than some others formed a kind of inner commission among the apostles? Is it an accident that there are people today in the church who occupy a place of peculiar and blessed nearness to their Lord? Let us answer, there is a reason; it is not an accident, nor is it due to arbitrary selection, as a rule. Those whom the Master knows to be qualified to go farthest with him in his agonies in Gethsemane, who can fellowship his sufferings, will be taken higher with him in the mount of transfiguration, to partake of his glory. Can Christ trust you? Do you share with him his interest in the lost? Where he leads, will you follow—with him all the way?

The Three Habits Of The Saints.

Jesus in mortal flesh; Moses, whose body God buried, a glorified spirit; Elijah in his translated immortal body. Thus before the eyes of Peter, James and John the three possible modes of existence of the children of God. It is clear that Moses' body was not yet raised from the dead, since Christ was to be the first fruit of them that slept.

The Council.

What meant this gathering? The lawgiver, the leading representative



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of the faithful prophets, and the Redeemer of mankind. What was the subject of the council? "They spake of his decease, which he should accomplish at Jerusalem." Luke 9:31. It was an august committee meeting; bearing upon the atonement for the sins of men, and the matter of conversation was too sacred to place upon record. Be sure it was not an idle conversation nor an accidental meeting.

In The Attitude of Prayer.

Luke records it, "As he prayed, the fashion of his countenance was altered." We are taught by such examples as this that if we wish to put ourselves in the way of great blessings and mighty revelations from the Lord we should be in prayer before him often. It was in this attitude that Jesus received the anointing of the Spirit at his baptism; it was thus that the disciples received the Holy Ghost; it was while Zacharias and Cornelius and others prayed that angels appeared to them with communications from heaven.

Webster, Fla..

As it has been some time since I have written anything to *The Herald* I will do so this Sunday a. m. I want to say in the very beginning I recommend John Paul's book, *The Hereafter*, and especially the chapter on *The Millennium*. It will certainly take the kinks out of the pessimistic prophets of the present day concerning

the work of the gospel in the world. It helped me. I can preach better today after reading it.

Well, I am in my third years' course, have been working as an itinerant Methodist pastor for four years. This year I have received into the churches of which I was pastor, 100 members, the greater part on profession of faith; in my eighth year, advocating the Wesleyan and Bible doctrine of holiness, without which no man can see the Lord, I saw a man fifty years old recently claim conversion in just a Saturday night's service. I believe he was truly converted. He came to altar and I prayed and sang with him there quite awhile, then went home with him and prayed and talked alone in his parlor until about 11 o'clock at night. Sunday he joined the Methodist Church; was educated and raised in the Episcopal Church; was a retired railroad engineer. Monday, he says, I am a changed man. So much for a gospel that saves. It takes the work of a pastor's life sometimes to perfect us in love. Praise the Lord for a full salvation!

Geo. S. Henderson.

Dear Herald Readers: As you read this please send up a prayer for the recovery of my mother who is afflicted with an incurable disease. Pray earnestly that if it is the will of the heavenly Father she may be restored to health. A Daughter.

OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

BIRTH OF JOHN THE BAPTIST.

Luke 1:67-80.

(Concluded).

Lesson VIII.

Time, June, B. C. 5. Place.—Hebron.

Verses 67, 68. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people. Zacharias speaks not only of what God had already done, but also of what he was about to do in order to save a lost world. He has "visited" them; he has ransomed them. He speaks by the spirit of prophecy which calls things that are not as though they were, because they are absolutely determined by the Most High, and shall be all fulfilled in their season. God visits his people in the incarnation of Jesus Christ; therefore, this Christ is called by him "Jehovah, the God of Israel." He becomes flesh that he may suffer and die for the sin of the world. God, by taking upon him the nature of man, has redeemed that nature from eternal ruin. (There is not a word in this noble burst of divine song about his own child; like Elizabeth losing sight entirely of self in the glory of One greater than they).

Verses 69, 70, 71. And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us. "Horn of salvation"—that is, strength of salvation, or mighty salvation, meaning the Savior himself. As the altar was a place of refuge and safety, and those who laid hold on its horns were considered to be under the protection of the Lord, so according to the expression of Zacharias, Jesus Christ is a new altar to which whosoever flees shall find refuge. "Saved from our enemies"—Satan, death and sin are the enemies from whom Jesus came to deliver us. Sin is the most dangerous enemy we have to fear. Satan is without us, and can have no power over us but what he gets through sin. Death is only in our flesh, and shall be finally destroyed (as it affects us) on the morning of the resurrection. Jesus redeems from sin. This is the grand, the glorious, the important victory. Let us get sin cast out, and then we need fear neither death nor the devil.

Verses 72, 73, 74, 75. To perform the mercy promised to our fathers, and to remember is holy covenant; the oath which he sware to our father Abraham. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.

The whole work and kingdom of Messiah is represented as a mercy pledged on oath to Abraham and his seed, to be realized at an appointed period; and at length in the fulness of time gloriously made good. Hence,

not only grace or the thing promised, but truth or fidelity to the promise, are said to "come by Jesus Christ." (John 1:17). "Delivered," so that sin shall neither have dominion over us, nor existence in us; we are to worship God; we are to live in holiness, a strict inward conformity to the mind of Christ, a full outward conformity to the precepts of the gospel. This is to be done before God, under the continual influence and support of his grace. This state is without fear, sin is all cast out, God's power upholds, and his approbation cheers and comforts the believing heart "all the days of our life," in all ages in all situations, and in all circumstances:

Verses 76, 77. And, thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins. "Prophet" has two acceptations: first, a person who foretells future events; second, a teacher of men in the things of God. John was a prophet in both senses; he proclaimed the mercy which should be communicated and announced the baptism of the Holy Spirit, taught men how to leave their sins and how to find the salvation of God. Our Lord terms him the "greatest prophet" that had ever appeared in the world. He had the honor of being the last and clearest prophet of the old covenant, and the first of the new.

Verses 78, 79, 80. Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel. Under his preaching the people should be directed to the mercy of God, through which they might obtain the remission of their sins. "Darkness"—they were blind concerning the things of God. Ignorance of God and salvation is the shadow of death. "Till the time of his shewing"—till he was thirty years of age, before which time the law did not permit a man to enter into the public ministry. Numbers 4:3.

Scripture References.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. (Jer. 23:6). Christ is the root and the offspring of David. In him doth the horn of David bud. He is a branch of God's raising up. God sanctified him and sent him into the world, gave him his commission and qualifications. In the chariot of the everlasting gospel he shall go forth; he shall go on conquering and to conquer. This great salvation which will come to the Jews in the latter days of their state shall be so illustrious as far to outshine the deliverance of Israel out of Egypt.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. (Isa. 40:3). These glad tidings were introduced by a voice in the wilderness, and though all creatures fall and fade, the word of God shall be established forever.

ANNOUNCEMENTS.

Rev. J. D. Edgin has an open date, July 15 to 30, which he would be glad to make with some one desiring a meeting at that time. Address him at Ozark, Ark.

The Fort Jesup, La., Holiness camp meeting will be conducted by Rev. J. M. Weems, of Neosho, Mo., running from July 7 to 17. J. A. Tramel, Sec.

Rev. H. M. Conger, of Altus, Ark., will hold a protracted meeting in the Nazarene Church two miles southwest of Dyer, beginning July 28. Prayer is requested for this meeting.

On July 31 a camp meeting will be held at Keonton, Ala., continuing until August 7. Rev. R. A. Breland and Rev. Ed. Moody as leaders, with other helpers. H. E. Brown, Sec., Millry, Ala.

Our meeting at Burns Chapel, Okla., conducted by Rev. J. T. Stanfield, of Chico, Tex., will begin Sept. 2. May the Lord bless and save many in this meeting. A. B. Jones, P. C.

The Gospel Trio, composed of Rev. J. B. Lutz, Rev. T. H. Duvall and Rev. J. W. Johnson desire to arrange for some meetings after October 1. The boys have been working together for the past two years and preach and sing all the latest, red-hot holiness songs. Address Rev. J. B. Lutz, 621 East 12th street, Indianapolis, Ind.

Holiness Camp Meeting, July 15 to 24, at Steel's Ford, near Millersburg. Dr. B. Carradine, National Evangelist of much experience and great success. Rev. W. R. Cain, song evangelist, an excellent singer, full of faith and Holy Ghost. Pres. J. W. Hughes, of Kingswood, well known leader to all Kentucky. These leaders will be assisted by many pastors, evangelists and missionaries who will be present. Mr. Wesley Fogle, Paris, Ky., R. F. D. No. 4.

Rev. B. F. Haynes, formerly president of Asbury College, Wilmore, Ky., will open a new full salvation college in Enterprise, Fla., Sept. 29, 1910. Co-educational, undenominational. Great health resort and college combined. Glorious climate, health-giving mineral water, beautiful scenery, educational and religious influences unexcelled. For beautifully illustrated free catalog and full information, address Rev. B. F. Haynes, president, Livingstone College, Enterprise, Florida.

Our interdenominational camp meeting, six miles southeast of Cement, Okla., will be held Aug. 18, led by Rev. J. B. McBride. A very fine camp ground; water fine. Let everyone who can come prepared to camp with us to do all the good you can in bringing a lost world to Christ. For further information address our sec-

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To Fathers and Mothers.

This is the caption of a letter, signed by the distinguished Mr. Chas. N. Crittenton, millionaire, philanthropist, and here is what it says:

"After having travelled in every State in the Union, and in many foreign countries, and having visited many colleges and observed the results obtained from different institutions, I selected the Meridian Male College and the Meridian Woman's College for my grandchildren, sending two to each college, and patronizing both of them, I cheerfully and heartily recommend them, regarding them as the best of all the institutions of learning with which I am acquainted.

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retary, Sister Dora Williams, Cement, Okla., Route 3. There will be entertainment for visitors as far as possible. Let every one who can come and help in this work for God. A. B. Jones, P. C., Rush Springs, Okla., Rt. 2.

Central Holiness camp meeting, July 29 to August 7, 1910. Wilmore, Ky. Location.—Wilmore is located midway between Lexington and Danville on the Q. & C. R. R. Ministerial Aid.—Rev. J. A. Parsons, of New Castle, Pa., will conduct the services. School of the Prophets.—We have added a new feature to the camp this year. Rev. A. W. Roffe will conduct two daily services for the benefit of young preachers and Bible students. He is a teacher of ability and experience as well as a great preacher. Don't fail to hear him. Music.—We will have the best instrumental and vocal music. Prof. Jennings, of Pittsburg, Pa., will have charge of the singing. Gate Fee.—There will be a fee of 25 cents at the gate each Sunday; 10 cents for children. All other days free. Lunch and fruit stand will be kept open in the interval between services. Our sole object is the conversion of sinners, the reclamation of backsliders the sanctification of believers and the establishing of the saints. All who can respect our work and observe our rules are most cordially invited to attend. A. P. Jones, Pres., O. C. Garvey, Sec.

The National and Nebraska State Holiness camp meeting, Epworth Lake Park, Lincoln, Nebr., July 15-25, 1910, will open July 15th for a ten days meeting. The meeting will be under the management of the National Association, Dr. C. J. Fowler, Pres., assisted by Rev. C. W. Ruth, Rev. W. H. Huff, with Rev. J. M. Harris and wife for song leaders, will have charge of the religious part of the meeting. It was expected to hold this meeting on the State Fair ground and

the meeting had been so advertised but on account of insufficient street car service it was changed to Epworth Lake Park. Circulars giving full details of the meeting can be had by writing the secretary and those who desire to rent tents should send in their orders early to the secretary giving size of tent desired and whether floor is desired. Rev. W. H. Prescott, Sec., 1210 O St., Lincoln, Neb.

The Third Annual Holiness camp meeting of Olive Hill, Ky., will be held July 15-25. The special workers this year will be Evangelists Allie and Emma Irick, of Pilot Point, Tex., with many visiting and local workers, to push the battle. This makes their third time and the preceding camps were times of great victory. A mammoth skating rink has been secured to hold the camp in. Let all friends and lovers of God and holiness in these sections rally to this gospel feast. "Come, all things are now ready." Per Committee.

Indian Spring Holiness camp meeting, Aug. 11-21, 1910.—The S. E. Passenger Association has granted round trip rates this year from a number of points in Alabama and Florida as well as Georgia, for the above occasion. I quote rates from a few of the principal points: In Alabama—Anniston, \$6.40; Birmingham, \$8.95; Eufula, \$8; LaFayette, \$5.75; Montgomery, \$8.75; Roanoke, \$5.20; Union Springs, \$6.50. In Florida: Jacksonville, \$12.20; Jasper, \$9.50; Lake City, \$10.70; Palatka, \$13.15; White Springs, \$10.30. For further information write to H. P. Myers, Cochran, Ga., and ask for 1910 Camp Ground Folder. H. P. Myers, Sec.

The annual camp meeting of the First Illinois Holiness Association will be held at Machinery Hall, in the State Fair Grounds, Springfield, Ill., August 12-22. The workers, or rather the leaders this year are Rev. Dr. Hills, and Rev. I. F. Hodge, and Miss Biglow pianist and song leader. Mrs. Rev. O. W. Rose will also have charge of the children's services. This is the oldest camp meeting in the State and located in this wicked city we need help and we hope the readers of *The Herald* will remember us in their prayers and come to the meeting also for we are expecting to have a grand time and are believing for the salvation of many souls and the sanctification of many believers. Tents are furnished by the Association at the rate of \$4.00 for the entire term. Cots are furnished at 25c for the term. Bring your own bed and bedding, cooking utensils, etc. We have the finest camp ground in the entire country. Are near to the city and yet not too near. Street cars carry you right to the grounds. Dining hall on the ground and all necessary conveniences. Write W. A. Nickey, 1429 E. Capitol Ave., Springfield, Ill., for further information.

Request for Prayer.

Will the readers of *The Herald* please pray earnestly for my dear husband who has been in wretched health for some time. The doctor says he can never get well without being operated on. Dear praying band, do breathe an earnest prayer when you read this, that if it is God's will that he may be restored to health. A Reader of *The Herald*. Sulphur Springs, Tex.

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OF ASBURY THEOLOGICAL SEMINARY

Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: I thought I would write and see how my name would look in print. I would like to join the band of cousins. I am eight years old. My birthday is the 13th day of July. I have red, curly hair, blue eyes and fair complexion. I live on a farm six miles east of Ava. My school is nearly out. Miss Belle Rippee is my teacher, and I am in the third grade. I go to Sunday school almost every Sunday, and to prayer meeting Sunday night. We are having a big snow and the sun is shining, and everything looks nice. The weather is cold for this country. I would like to go rabbit hunting. This is my first letter.

Larissa, Mo.

Willie Murray.

Willie, I know it does make a boy feel like rabbit hunting to see everything covered with snow. Learn to see the beauty in it.

Dear Aunt Flora: I come for the second time. I am a little boy of 12, and I enjoy the page very much. Say, boys, let's don't let the girls crowd us out entirely, for I believe Aunt Flora likes boys best, don't you? Our school will be out next Thursday. If Miss Belle doesn't treat we will snowball her. I go to Sunday school and prayer meeting most of the time. I live on a farm and enjoy it very much. I like melon time best. We have snow here now, and my, how I would like to be down in Florida and help eat those oranges and strawberries. I would like to exchange you a snowball for an orange. I shall be glad when wild flowers come and birds begin to sing. We have a good many kinds of birds and wild flowers. I have read more than half of the New Testament. I like to read it. I am not a Christian, but hope to be one. Good-by for this time.

Larissa, Mo. Clarence Murray. Clarence, I like your letter. I think I can tell a nice boy every time. The snowballs have melted, so you can't exchange now.

Dear Auntie: This is my second time to write. My first letter was not printed, only mentioned. I was so disappointed to read the rest and mine left out. Well, I will try again. I enjoy reading the letters and Aunt Flora's answers. I think it is so nice for Aunt Flora to answer each letter. I would like to see her in person. Some of my dear little friends, who were my school mates and Sunday school classmates, left here Christmas for Idaho. The teacher and all the scholars were in tears the day they left school. One was my seat mate. I had a post card from them, and then we had a fine and interesting letter. I surely was glad to get it. I was 11 years old the third day of February. My two year old baby brother can sing with us and carry any tune we sing. He can learn a tune as quickly as any of us, He is my charge while mamma does the work. Papa and mamma are Christians, and both are sanctified. Mamma was sanctified one year ago, and papa last December, under Bro. Spindler are Buchanan. We had a good meeting. I have four brothers. We live one and a half miles from Larissa, and only a quarter from Grandma Murray. We are three miles from my other grandparents, the Spurlocks. I sent a post card to a girl in Kentucky, named Flannery, but received no answer. I would like to hear from some cousin near Sandy Hook, Ky. Love and best wishes.

Larissa, Mo. Gracie, I am sorry you were disappointed. I am sure many were, and so I decided to put in the whole letter after this if the cousins do have to wait longer to see them. So just keep coming, and do not be discouraged waiting for your letter. It will appear.

Dear Aunt Flora: Here I come once more. Will you let me enter the cozy corner a few moments? I live in dear old Kentucky, five miles from Lexington. I am in the eighth grade. I live on a farm. I like the country so much, for I enjoy horse-back riding and driving. Papa takes the Herald, and I do enjoy Aunt Flora's and the cousins' page. I will be so glad when spring comes, for I like to gather flowers

and hear the sweet birds. Love to all. Good-by. Hazel Dell Gosney.

South Elkhorn, Ky. Hazel, I love Kentucky, too. I imagine you are having a good time now, with the flowers and the birds and the sunshine.

Dear Aunt Flora: I am asking admission to your cozy corner again. It is so long since I wrote, I suppose you have almost forgotten me. I am 13 years old, have dark hair, blue eyes, and fair complexion. I am afraid Mattie Spurlock was mistaken about her sister's letter. I read one from Hattie Spurlock, of Temple, Okla., perhaps she gave up watching for it too quickly. I would like to hear from them. My name and theirs are the same. I have heard from Esther Levy, of Cornwell Landing, N. Y. Aunt Flora, she says you can tell me something of her. My school closed January 21. My teacher was Charlotte Swagart. I will answer any post card received. Love to all. Lena Spurlock.

Squires, Mo. Lena, I hope Esther Levy will write to me again. I hope you do not at this time recall her address. It is possible I may know something of her, but I would like to hear from her first. All my girls are very dear to me, but it is hard to remember all addresses.

Dear Aunt Flora: Here I come again. I am in the fourth grade. I love to read the Bible above anything else. The shortest verse is "Jesus wept." There are 27 books in the New Testament. How many are there in the Old Testament? Cousins that question is for you. I am not a Christian, but I want to be. My pet is my little brother. His name is Jean, and he is so sweet. Carra Leach.

Perry, Ark. Carra, a little sweet brother repays one's love and kindness more fully than any pet I know. I send him my love.

Dear Aunt: I am a little boy four years of age. I want to be baptized with the Holy Ghost, and be a Holy Ghost preacher. Perry, Ark. Clarence Leach. Clarence, I hope you may become a good preacher.

Dear Aunt Flora: I am a little boy six years of age. I love Jesus, and want to live a Christian like papa and mamma. Perry, Ark. Luther Leach. Luther, I hope you may get your wish. Just keep trying.

Dear Aunt Flora: Here I come again. My school is out the 25th. My favorite book is the Bible, and my pet is my little brother. I will send you a post card. I am not a Christian, but I want to be. Pray for me that I may be one soon. Good-by. Perry, Ark. Robert Leach. Robert, I thank you very much for the post card. I am sure you are a good boy, and if you keep trying to be good you will succeed.

Dear Aunt Flora: Will you admit a little Missouri girl to your happy corner? Mamma takes the Herald, and we like it fine. I have never seen any letters from Missouri, so I thought I would write. I would like to exchange post cards with the cousins. If I see this in print I will come again. Mary Brand.

Orrick, Mo. Mary, it was a lovely card you sent me, and a sweet message on it, too. Thank you. I am glad you like the Herald. We have a great many new cousins.

Dear Aunt Flora: Will you allow a little girl to enter after being silent such a long time. I was 10 years old the 17th of January. I have fair complexion, light hair, and gray eyes. I am the only child in our family. I wish some of the cousins were here to play with me. I get so lonesome. Dear Aunt Flora, do you not know what it is have no little brother or sister to play with? I have a little cousin who spent a week with me some time ago, and we certainly did have a good time. Her name is Marie Bearden. I live half a mile from school, and am in the third grade. I have not been in school very much this winter, the weather has been so bad. I like school, and like my deskmate, Lillie Maud Rudolph. I wish some of the little Florida girls were here to snowball and skate on the ice with me. I like pets, and have two pet hens and a pet cat named Robert Martin. I have seven dolls, but I don't play with them very much. Papa takes the Herald, and I am always glad when it comes. I know you are a dear, when it comes. I wouldn't be so kind to good aunt or you wouldn't be so kind to the little folks. I would like to exchange post cards with the cousins. Will answer all I receive. I sold motorbikes for the Herald Company, and got as a premium, a post card album that holds 200 cards. This is a bad night, and while Mr. Waste Basket is out sleigh riding, I will just slip my letter in. Your little friend, Ethel McKinney.

Melber, Ky. Ethel, I guess Mr. Waste Basket went away with the snow, and will forget to come back. It was fine for you to get your album in that way. I hope more of the

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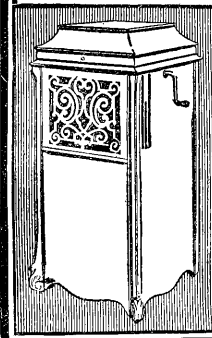
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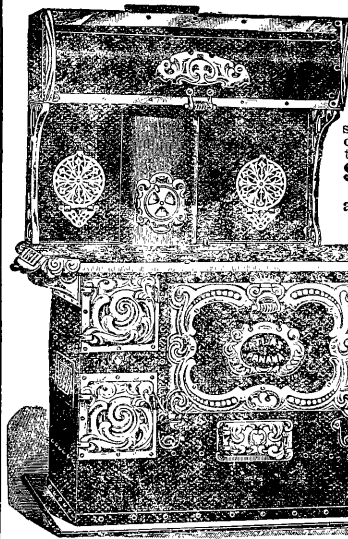
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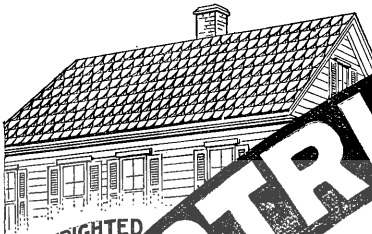
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girls will try it. I am quite sure they would be pleased with the result. You will have to adopt the little cousin for a sister.

Dear Aunt Flora: Will you allow me to enter the corner? We have taken the Herald for 20 years and like it fine. Who has



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my birthday, May 2? I am 13. I have five sisters and a half sister and brother. We are all Christians. I gave my heart to Jesus at the age of nine. I go to church and Sunday school every time I can. We live close to the

church. Bro. B. M. Dewitt is our pastor, and we like him fine. I will answer Chas. Leslie Ewing's question. Lot's wife turned to a pillar of salt. Here is my question: What and where was the first miracle Jesus ever did? Ever yours,

Meeting Creek, Ky. Lena Cundiff.
Lena, I am glad you are all Christians, perhaps that is partly due to the fact that you have been reading the Herald so long.

Dear Aunt Flora: Will you admit a little Kentucky girl who knocks for the first time? I certainly do enjoy reading the Children's Page. I saw so many letters from the different states that I thought I would write. I am 12 years old, and am in the fifth grade. I go to Sunday school every Sunday. Mrs. Grant is my teacher, and I like her. I am a member of the Methodist church, and am trying to be a Christian. I want to surprise my grandparents with this. I would like for the cousins to answer my question: What were the three temptations of Jesus? Love to all.

Willie, I am afraid you were so disappointed at having to wait to see your letter, that you went and told grandma. Did you?

Hello Aunt Flora: I would like to join your happy band. This is my first letter to the Herald. I am a little boy six years old. I am in the first grade at school, and my teacher is Miss Ruth Vance. I like her fine. I have a pet kitten. Here is my question: What is the longest verse in the Bible? Your little friend,

Hawesville, Ky. Kerney Black.
Kerney, your letter is very nice, and so are you. Come again.

Dear Aunt Flora: I am 12 years old, and this is my third letter. I enjoy the page fine, and always read it first. The ground is white with snow, and the evergreens look so pretty. My birthday is the 24th of February. I have read a number of good books. They are: Aunt Charlotte's Hour With the Young Folks, Industry and Idleness, Easy Steps for Little Feet, Stories of Jesus, and Mr. Wood and Miss Church Member. Spring will soon be here. Cousins, do you like to go flower hunting? I do. Aunt Flora, did you ever see any trailing arbutus? It is a pretty little flower that grows in the woods. My little sister can sing several songs well. Aunt Flora, I have pieced two quilts by myself, and have another nearly done. I attended the camp meeting at Olive Hill, Ky., last August.

Limestone, Ky. Dexter, the snow is gone for this year. Yes, I have gathered the trailing arbutus. It is one of our sweetest spring flowers.

Dear Aunt Flora: This is my first letter to the Herald. I enjoy reading the Children's Page. I am 12 years old, and have read the Testament through, and pieced a quilt this winter. I have two quilts now. I pieced one last winter. My papa is a teacher of vocal music. We can all sing. We went last night to sing for a sick neighbor. I am a Christian. I expect to become a worker for the Lord. We all love Bro. Morrison's letters. Mamma says it is better to read good books and piece quilts than to play with dolls and cats. I think Easy Steps for Little Feet and Stories of Jesus are the best books and ever read except the Bible. Love to all.

Limestone, Ky. Ella Green.
Ella, you are certainly a very industrious little girl. I think a mixture of the reading, working and playing a very good thing.

Dear Aunt Flora: This is my second letter to the Herald. I love to read Aunt Flora's and the cousins' letters. I have read several good books this winter. I live in eastern Kentucky among the hills and cliffs. Ginseng grows here in the woods, and I have a garden of it started. I have an uncle in the Philippine Islands. He sent me a nice Christmas present. There are quails here, and I hunt some. Love to Aunt Flora and the cousins.

Limestone, Ky. Malcom, I am sure you are always glad to hear from your uncle. Do not kill too many of those quails.

Dear Aunt Flora: I saw my other letter, and thought I would write again. Today is Sunday, and I wanted to go to church, but I couldn't get to go. I like to go to school. Our school will begin in April. I am a Christian and belong to the Methodist church. I want you all to pray for me. Pray for my father also, that he may become a Christian. Aunt Flora, I would like to see you. Good-by.

Flag Fork, Ky. Ida B. Rodgers.
Ida, I certainly hope your father will see your request for prayer for him, and that it will touch his heart.

Dear Aunt Flora: I will write you a letter as my brother is writing. We are having another snow. This is our times it has snowed this winter. We have a lot of fun in the snow. I have no pets but my little brother and sisters. My brother is one year old. His name is Clement Cary. My mamma and aunt named him for a preacher who lived in the Herald town.



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Georgia, Aunt Flora, why don't more of the boys write to our page. Surely there are not more girls than boys, for we have six boys and only two girls at our house. I hope to see as many boys as girls after this.

next time. Your nephew and cousin, Covin, Ala. Thomas Miles.
Thomas, you have certainly agreed to do your part toward getting the boys into line. I have read Bro. Cary's letters and enjoyed them.

Our Weekly Review

By Mrs. Bettie Whitehead.

Woman's Work for Christ—Her Authority.

J. Campbell White was not speaking extravagantly when he said he had seen more to encourage him the last six months than during the nineteen years previous in his mission work. He further says, It is a great thing to be living these days. More has happened in the last ten years than in the one hundred years previous, and more will happen in the next twenty-five years than has happened in the last twenty-five hundred. This is unquestionably the greatest day of opportunity the world has ever seen. The words of the poet were never more true than today:

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

It took one hundred years of modern missionary effort to win the first million converts. We passed the million mark in 1896. It only took twelve years to win the second million. For the past two years we have been winning them at the rate of a million in six years. There are now on an average every week, in heathen lands, of more than 6,000 souls.

The fair share of the United States in the solution of the missionary problem, is to provide for the evangelization of about 560,000,000 of people, in the non-Christian world. This will require the quadrupling of our present force of missionaries and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. As we spend over \$300,000,000 annually for religious purposes in our own country, one-sixth of this amount to reach a population equal to six times that of the United States, is surely a conservative estimate of our financial responsibility.

"The evangelization of the world in this generation" is the watchword and it has been figured down with mathematical accuracy that it can be done. It only means about one street car fare a week on the average from the Christians of America. This would amount to \$50,000,000 a year for foreign missions, the amount necessary annually to evangelize the world in this generation. The honest inquirer after the reason why this amount is not forthcoming must admit that it is not lack of means, when more than \$2,400,000,000 is spent for liquor, \$800,000,000 for tobacco, \$450,000,000 for jewelry, \$80,000,000 for millinery, and other things in proportion.

Tertullian advised women to abstain from paint, false hair and other pagan modes of helping beauty. Arms accustomed to bracelets would not know how to bear the weight of chains; feet adorned with sandals could not endure fetters, and a head covered with pearls and jewels would leave no room to the sword.

The tithe of American Christians is \$45,000,000, only \$11,000,000 being given the recent years, leaving a balance due our Lord of \$34,000,000. We spend \$1.26 on each of the 80,000,000

unconverted at home and 1½ cts. on each of the 40,000,000 in heathen lands. The average income of the members of the M. E. Church, South, at 75 cents a day, would amount to \$450,000,000. We contribute for our work at home an average of \$6.00 per member, while we contribute 42 cents for the unsaved abroad.

How are we to account for this disparity? The secret is, that we have not "loved much," as was said of her who washed the Master's feet with her tears, and wiped them with the hairs of her head. A minister once remarked that the most generous person in his congregation was an old colored woman. She could neither read nor write, was born a slave and earned every penny she had over a washtub; yet she gave \$50.00 a year for missions. The minister told her she was giving too much, that she could not afford so much. She replied, "You certainly would not take away from me the very greatest pleasure of my life." "Why," she said, "very often when I am at work over the washtub, and the sweat is falling down off my brow into the soapsuds before me, these sweat drops remind me of the jewels I am laying up in the presence of Jesus." This old black woman was carrying the gospel to about twenty-five of her brothers and sisters at the ends of the world each year, because she "loved much."

That was seemingly a little act when Mary poured the ointment upon his head, but Jesus considered it so great that he said the whole world should know it. That was the highest gift of love; hence Jesus said, "She hath done what she could."

(To Be Continued.)

Silver Heights Notes.

By The Secretary.

Date—August 4-14.

Workers.—Revs. H. C. Morrison and I. M. Hargett. Leader of song, C. C. Rinebarger.

The readers of *The Herald* know Bro. Morrison intimately. Bro. Hargett is a pastor-evangelist of the M. E. Church at Inwood, Ia., and is an effective preacher of full salvation. This is the twenty-fourth annual meeting held on Silver Heights and it is expected to be the best one yet held.

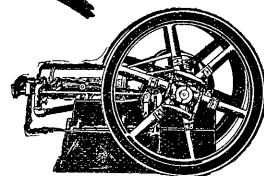
Of course you are planning to attend a camp meeting somewhere this season, why not decide to come to Silver Heights? You will receive a hearty welcome and will feel at home. The equipment at this camp is first-class. You can be well provided for in the way of tents, board, etc. And the spiritual feast will be unexcelled. Come.

The singing has always been a feature greatly enjoyed and under the leadership of Bro. Rinebarger, assisted by a large choir of consecrated young people the music will be even better than heretofore.

It is with great pleasure we can announce the engagement of Mrs. T. B. Talbot, of Louisville, as leader of the children's meeting. This meeting has long been a feature of this camp, and with a leader having the wide experience of Sister Talbot guarantees a high standard of work this year.

Remember you can be well provided for at this camp. The tents are provided with elevated board floors, and the association can furnish bed,

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"Get out your bicycle and get the fresh air" has been many a physician's advice to the patient seeking

relief from nervous strain, stomach disorder, or a long list of kindred ailments. That, too, is our advice to our readers.

An hour or two a-wheel each day, will make a new person of you—will help the lungs carry away impurities from the blood, will clear the brain, quiet the nerves and bring the restful sleep of health.

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OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, July 20, 1910.

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✕ Thoughts For The Thoughtful. ✕

What if after all, it should turn out that man is a fallen being, that human nature is sadly corrupt, that regeneration brings in a new life but that it takes sanctification to cleanse out the old life. This the Bible plainly teaches; this is written in the creeds of the churches; this was the earnest teaching of the early Methodists. What if these facts should all turn out to be awfully true. If they should, there will be great confusion in the modern Methodist camp in the morning of the judgment day.

Yes, if there are no remains of sin in the regenerated, no need for a subsequent cleansing, then there is much in the apostolic writings that should not be there; the old Methodist hymns were full of heresy and the teaching of Wesley, Fletcher, Clarke, Watson, Asbury, McKendree and a host of saints was wild fanaticism. But don't you worry; the epistles are sound, the old Hymn Book was in harmony with the truth of God, and the men just mentioned were his Spirit-filled messengers. The *moderns* will stand aghast, when the last curtain is lifted and the books are opened.

The men who forsook the doctrine of sanctification, as taught in Methodist standards twenty-five years ago, "don't know where they are at today." They have no well defined views on the nature of sin, the extent of the atonement, and the processes of its application. They are at sea with the stubborn problem of sin in believers, and how it is to be gotten rid of. They have but little to say of the baptism of the Spirit and what is involved therein. They flit about from one theory of salvation to another, indorsing first this notion and then that, without fixedness, purpose and power. They are not moving the church heavenward with a great impulse of loathing of sin and longing for holiness.

Blessed is the man with a fixed faith, a deep conviction, a clear, personal experience and a definite message for his fellow men, on which he gladly stakes his all for time and eternity.

The term, *deepening of the spiritual life*, is coming into common use and may be a very good term. There is great need of the deepening of the spiritual life, but there are those who will busy themselves in meetings for the deepening of the spiritual life, use the above term without hesitation and participate gladly in such meetings, who would not think of participating in meetings for the *eradication of the carnal mind or entire sanctification from indwelling sin*. Most any one, who is a church member at all, can go to the altar under pressure for *reconsecration*, but entire consecration—to be cleansed from all sin in the blood of

Christ—is a different proposition. There are those who long to be used and want to be happy, but they are not crying out in their heart of hearts for holiness. Blessed are they who pant after purity.

TO THE PENTECOSTAL HERALD FAMILY.

You have noticed the offer of THE HERALD until January first for twenty-five cents. You realize that this is a remarkably cheap offer, and, so far as the matter of money is concerned it is no financial gain to us. We are striving to put a herald of full salvation into the hands of as many people as possible. We share the expense with all of those who love the doctrine and truths for which we stand, in introducing the paper to new readers.

I write to you to urge the lovers of true holiness who read THE HERALD, to help us put the paper for these remaining months into the hands of the largest number of preachers possible. How we would love to send the paper until January to five thousand circuit riders. Do not let your preacher be without a holiness paper when it can be had for him at such a small cost. The results in all probability would be gracious.

Send twenty-five cents and the name of some minister, but still better, send \$5.00 and the names of twenty ministers. A brother once sent us the names of all the ministers in his conference with a check to pay for THE HERALD for six months for all of them. The result was that many of them became deeply interested and some continued the subscription of the paper.

The expense is a very small consideration. Take the time to think up the name and address of some minister of the gospel, enclose a quarter and send it in at once that he may have a weekly visit from a full salvation paper. Please attend to this matter at once.

Your brother in Christ for the spreading of the good tidings of full redemption,

H. C. MORRISON.

OUR WORLD TOUR OF EVANGELISM.

CHAPTER XL. EVANGELIZING IN SEOUL.

We arrived in Seoul at an opportune time. The Korean Methodist preachers of the two Methodisms, about ninety in number, had come in from all the country round for a few weeks' study and training. They were just closing out their work, and were in their examinations when we arrived. The brethren arranged for me to preach a few sermons to them on full salvation. They were deeply interested, having had their struggles with the carnal nature and realizing the disadvantage of a war within their members. I preached to them

Friday and Saturday mornings. Most of them were at church Sabbath morning, when I preached in the large M. E. Church seating one thousand people; many sat on the floor, others standing at the door. A number of these young preachers came to the large Y. M. C. A. hall to the three o'clock meetings, where it was my privilege to speak to a great audience made up of men. At the close of this meeting fifteen men professed faith in Christ. After this service, I preached at 4:30 in a smaller hall to missionaries of the various churches. I had preached to them twice before, once in the large parlor of a private home on Thursday afternoon and once in the chapel of the M. E. Church Girls' School. We had a fine meeting with the missionaries and got out about six o'clock quite tired. There were four professions of faith at the M. E. Church in the morning and fifteen in the afternoon, making nineteen for the day. So I rode home in my jinrikisha singing in my heart, "One more day's work for Jesus, one less of life for me."

It was decided that the young preachers should remain over for the coming week free from their studies, and attend the meetings. The following program was arranged: I should preach each morning in the M. E. Church to the young ministers. Most all of them, about ninety, remained. In the afternoon at three o'clock, I should preach in the Y. M. C. A. auditorium to the more advanced Christians. One thousand tickets were distributed among this class of the various churches; at night I was to preach to the missionaries in the chapel of the Girls' College, M. E. Church.

Our home at Dr. Hardie's was far away from all of these points, involving much travel, making it one of the most strenuous weeks of my life, but a most blessed time. Both in the church and at the Y. M. C. A., all the altar space was full at the close of every service. Dr. Hardie was my interpreter, and a good one. Piercy, who has been so faithful in altar work, suffered in his soul that he could not speak the language of the people, but he *amen*ed me up the hill, and helped to find a place to pack the people into the altar, motioned the Christians on to the work and wept for joy. Thus the work went on, three services a day, until Friday, there being only two meetings that day and Saturday off for rest. Every evangelist should rest Saturday if possible. On this trip, the nature of our meetings has been such that we could not do so, and I have fully realized the importance of one day in seven. On Friday evening, while I preached to the missionaries, Dr. Hardie held a praise and testimony meeting for the young preachers, and says they have all been greatly blessed and not less than thirty of them sanctified. For this I praise the Lord, and want our Holiness Association to give him glory, and beg them to pray that these thirty men, with many others who believe in a Christ able to save to the uttermost, may spread the news of full salvation all over this peninsula until every Korean shall know that Jesus

(Continued on page eight.)

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The Spiritual Birth.



REV. CHARLES B. ALLEN.

PART I.

Who is the spiritual birth for? To whom is the call for the new life to be given? That blessed comprehensive word, "who-so-ever" tells the story. Every sinner is offered salvation. The last truant soul may enter into life by surrender to the Lord Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Almost the final message in the word is in the same current. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Indeed, the invitation is very wide. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." "That he (Jesus) should taste death for every man." "Not willing that any should perish, but that all should come to repentance." "For the grace of God that bringeth salvation hath appeared to all men." Hallelujah! We will proclaim the glad tidings to a lost and drifting people.

The gospel message is one of hope and good cheer to any soul sick enough of sin to utterly renounce it and cast himself at the foot of the cross. Apart from Jesus, the sinner's case is utterly hopeless. He is "dead in trespasses and sins" and his final damnation is certain unless he awakes from his death slumber and runs to Jesus. "He that hath the Son, hath life; and he that hath not the Son of God hath not life."

There is no such thing as a Christless Christianity. According to the Bible the best life outside of Christ is death. "He that hath not the Son, hath not life." That puts the case in an exact way. It is good, final, conclusive, abrupt. It really settles the case. Hence the question is, have you received Jesus into your inner soul life? Have you inner Christianity? Has the blessed faith taken a deep hold on your life within so that you are now providing for honest things, not only in the sight of the Lord but also in the sight of men? - Does the inner light shine to the outer life so that he who runs may read? Do those who live nearest your life know that you are God's child humbly walking in the light his Spirit gives daily? Is your Christ a living Christ? Every living Christian has a living Christ. Wayward, wandering child; you my friend, farthest away from right and hope, hear again the blessed, "who-so-ever" of your Elder Brother, Jesus and "Turn ye, O turn ye, for why will ye die?" One upward look of living faith will change the whole current of your life.

EVIDENCES OF THE NEW BIRTH.

The world asks to be shown the advantages of the Christian life. Where are the evidences that a Christian man is better than a sinner? What is the difference? The world is quite convinced that one who makes a profession of being a disciple of Jesus ought to bear some outstanding tokens of it all the time. The Bible promises that such shall be the case. The Bible proposes that when its remedy is applied, the subject treated will immediately show the singular, transforming power

of the gospel, and that its validity shall be further evidenced by a continual, godly walk and upright conversation.

Look at the Bible a moment along this tangent and see where we land. Take a little course in practical theology from the First Epistle of John 3:8, 9, 10: "He that committeth sin is of the devil." Now that sounds reasonable, sensible, practical. Indeed, when we come to think a little, we find that this Bible way of putting it exactly meets our opinion. When we see a man sinning, we naturally conclude that he is a sinner, and the Bible confirms that conclusion.

Next we read, "Whosoever is born of God doth not commit sin." Here we have the other side as plainly put which exactly meets the general view of the case. After all, it does amount to something to yield to Christ; to commit one's life over into the keeping of Jesus; to "renounce the devil and all his works, the vain pomp and glory of the world." It is more than a sham, a pretence, a profession. There is a transforming, renewing, remaking of the whole life. Here we have proof that there is worth and wealth in the blood of Jesus.

Now follow on a little and get the conclusion of the case: "In this the children of God are manifest, and the children of the devil." The world must have clear, unmistakable evidences placed before it so that the saved and the lost people can be located and known. "By their fruits ye shall know them." Not by their profession, for they might "Profess that they know God; but in works they deny him, being abominable and disobedient and unto every good work reprobate." Titus 1:16.

Christianity means to be transformed by the vital touch of Jesus. It is an implanted, an imparted new life, "For we are members of his body, of his flesh, and of his bones." Eph. 5:20. "Christ formed in you." Gal. 4:19.

Another evidence of the spiritual birth is, "That there is now no condemnation to them which are in Christ Jesus." Rom. 8:1. The darkness, therefore, the heaviness, the condemnation all gone; the evidence is a "Joy unspeakable and full of glory," and a "Peace that passeth understanding." It gives no honor to Christ to produce a failure in the Christian life; that always discredits the whole plan. It is to the glory of our blessed Lord that he can save common, everyday men and women till they walk straight, talk straight, and act straight as a result of momentary dependence on Christ, and the world taking knowledge of such, know that they are with their Lord. May the blessed Spirit seize the life of the whole professing discipleship, until every altar fire shall burn with that fire that shall never go out.

BELIEVE TILL RIGHT.

If I simply believe, will that save me? No. James takes that up when he says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." The seeking one is to lay hold on Christ, and cast his soul on him till something happens in him. It is not difficult for a soul to believe that something has been wrought for him; he knows that very well. A phase of belief that will work a change in his case is when

he believes that something has been wrought in him.

In more than twenty-five years in the ministry, I have met so many people who are living a dismal sort of far-away, distant Christian life without any vital touch in it. No real heart throb; no fresh breaking of bread for daily hunger; just dragging along in listless fashion. Dear heart, God has something vastly different from that in store for you. He can begin in you a great work and complete it to the day of Jesus Christ. The theory of our holy faith is that the path grows brighter and the experience better; that the days just gone are the very best we have ever known in the walk with Jesus. Thank God, the theory is not extravagant. The experience of living in the daily fellowship and companionship of the Master exceeds the theory. Yes, we are to do more than believe. We are to "believe unto righteousness"; we are to believe unto something. There is an object ahead in our believing and we are to hold on till we reach it. That object is righteousness, or in other words we are to believe till we cease to do evil and begin to do well.

The reason the world has not taken much stock in some believers is that they have not believed far enough. They claim to be believers without any transforming result, whereas, the Bible insists that if we are true believers something will happen. "With the heart man believeth unto righteousness." Rom. 10:10. In II. Cor. 5:17, it is put like this: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Certainly that is plain enough. A dear man who had run in wrong ways for many years said in a testimony, "When I was converted I lost about half of my vocabulary." He was so wrought up and transformed that he spoke a new language. There is no hope for the carnal, sinful soul. We may believe; we may put on the airs and manners of Christians; we may attend church services, and all these things are good in a way, but the sinner will need to believe till he reaches righteousness.

According to the Bible we have only two classes of people in the world, the saved and the lost, the carnal and the spiritual, the dead and the living, the Christian and the sinner, with a great impassable gulf separating the one class from the other in time, and a fixed gulf, according to the words of Jesus, through all eternity. The only hope of transfer from one class to the other is to be born of the Spirit. There is no power in the natural man to leap the chasm; we must be lifted up from above.

Denver, Col.

"HOLINESS REVIVALS."

Rev. D. S. Campbell.

I have before me a copy of the *Christian Advocate*, dated December 15, 1853, with an editorial relating to what was considered then a very vital question to the life—rather the better life of the church. There never was more palpable, religious philosophy than this, uttered from a long observation and deep experience by one of the most successful preachers since the time of the apostles. Here is the editorial; let it speak for itself:

"Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God, and consequently, little addition to the society and little life in the members of it. Therefore, if Jacob Rowell has grown faint, and says but little about it, do you supply

his service? Speak, and spare not. Let not regard for man induce you to betray the truth of God. Till you press the believer to expect full salvation now, you must not look for any revival." Again, "You can never speak too strongly and explicitly upon the head of Christian perfection. If you speak faintly and indirectly none will be offended and none profited; but if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation."

It is always urged that God will not revive his work unless the church be active and earnest. This all admit. From the want of preaching holiness of heart explicitly, we set no definite aim before the church, and the revival then is consequently too spasmodic and indeterminate. Preaching the doctrine of sanctification brings faith, practice, everything to the test. The church sees that she has something to strive for, and her efforts are, therefore, more special and better sustained.

Where this is the case, a general revival will almost certainly follow. If our almost aimless efforts are sometimes blessed to the conversion of many souls, what would be the result if the church was urged to rejoice in a full deliverance and set up her banners on the mountain top of a positive, complete experience of gospel salvation. Getting thus farther away from the world, we should have a vacuum between us and it, and it would inevitably flow unto us. But by our contentedness with a low and incomplete experience, we block up the way of the world so that it cannot move toward Christ. The world cannot see the difference between us and itself plainly enough to become uneasy with its position. Something, either our unsatisfied love for the world, as such, or our ignorant zeal for its salvation, has induced us to compromise with it too palpably. The way to move it is to get away from it into the heights of a definite, religious experience.

Methodists are evidently becoming too much afraid of such terms as holiness, sanctification and perfect love. We have almost forgotten that they are scriptural. We are too fond of such vague expressions as "more religion," "a deeper work of grace," etc. These wake us up at public worship for a moment only, that we may fall afterwards into deeper sleep, while the desolation of Zion travelth on as an armed man.

Until we once more believe that there is such an inward work as sanctification, and that we are never to rest until it is witnessed to our consciousness as plainly as the evidence of our justification, until this doctrine is preached so as to produce pungent conviction of shortcoming in the heart of an easeful and self-satisfied Zion, there never can be a general, or powerful revival of religion. Just as soon as this great doctrine is clearly set before the church and she begins to move toward it with penitent and solicitous determination, floods of salvation will, as in the olden time, be poured out upon the dry ground, and a full, broad, perennial and irresistible stream of refreshing will flow from the presence of the Lord.

Comment is unnecessary, but there are those connected with our Zion who think that the doctrine set forth here is *new*; that the great leaders of the past did not teach and experience such a blessed reality, and in their preaching urge the church to accept it; but here you see that the editor of the *Christian Advocate* insists that *if the church* was urged to rejoice in a *full deliverance*, and to set up her banners on the mountain top of a *positive, complete* experience of *gospel salvation*, until

we once more believed that *there is such an inward work as sanctification*, and that we are never to rest until it is *witnessed to our consciousness* as plainly as the evidence of our justification, until this doctrine is preached so as to produce pungent conviction of shortcoming in the heart of an easeful and self-satisfied Zion, there never can be a *general, powerful revival of religion*.

Just as soon as this great doctrine is set forth before the church, and *she begins to move toward it* with penitent and solicitous determination, floods of salvation will be poured out and a full, broad, perennial and irresistible stream of refreshing will flow from the presence of the Lord.

I have rewritten this much in order to underscore and impress this great doctrine of gospel salvation. What would be the result if, from every pulpit of our Zion, these precious truths were preached under the guidance of the Holy Ghost? Eternity alone could answer. I feel like I would like to preach this gospel fifty years more, and thus round up a century of telling the world of Christ's power to save.

Greensburg, Ky.

"INTO THE DEEP."

Prof. C. E. Walker.

Next, after realizing pardon and adoption into God's family, a very important thing is to learn that there are depths of religious experience which we do well to explore and discover for ourselves; and in discovering by and through actual exploration, occupying for our daily "habitation," we shall appreciate as the "foretaste" of heaven itself, the promised "abundant life" that every redeemed soul has need of for even the simplest duties and experiences of life.

There are a great many dear people whose idea of the Christian life is limited to merely getting forgiveness, and incidentally to some sort of a rather vague assurance of a "hope" of heaven at last; these dear souls are as distant from the real joys of salvation as it is possible to imagine; so distant are they from joy, and the fullness of joy, that should they behold some of God's sweetly saved and Spirit-filled children with the shout of victory in their praises and see the shining evidence of the bright, solar light from within, they would immediately cry out "fanaticism," "wild-fire," "nervous temperament," and like familiar utterances, declaring that, "We believe in a religion of principle!" These critical folks may be honest enough in their rather hazy notions of a spiritual religion, but their very crude assumptions of the religion of our Lord Jesus Christ will permit them, yea, force them into an early backsliding that leaves them "high and dry" on the banks of withered morality; the notions of these mistaken formalists will soon cheapen what of profession they may continue to make, and the unsaved of the more moral element of the community will remark that, "If that is all there is of religion we do not care to be hampered with it." And really are these critics of the latter class not right after all? If we claim to have a religion that comes from heaven, and has for its basis the atonement made by and in the person of Christ, why not have something more in it than a manifestly tame morality?

But we have a religion which has in it the provision for not only life but for the "abundant life," the elements of "overflow," the "satisfying portion," "the power to cease from doing evil and the power to do well." There is the promise that

God will afford peace, joy, and give victory. But these are not all; we shall find that the deeper we explore in the realms of our souls, the deeper do we discover the needs lie, and the still deeper do we find the grace of God penetrates; the farther out from the shore we launch the greater depths do we find in the sea, and the deeper into the sea we dive the larger are the rich, nourishing things of God discovered to be. This is all in keeping with the several Scriptures bearing upon the simple demands of our seeking souls; longing for the salvation when we get a real glimpse of saving grace, we long for a satisfactory solution of the problems of life's petty annoyances, and the fretful and fretting things that mar the peace of the soul.

Jesus was looking upon the surging throng of soul-disturbed Jews on the great day of the feast and cried out, "If any man thirst, let him come unto me, and drink. He that believeth on me, out of his inmost soul shall flow rivers of living water." "The water that I shall give him shall be in him a fountain of water springing up," said he to the woman at the well. Peter said, "If these things be in you, and abound" and if we do the things therein recited we shall not only be fruitful, but shall never fall; the Catholic version says, "Shall never sin."

All through the words of our Master and the apostles it is recorded that this precious religion is sufficient for all our needs; then why not ascertain how deep are our needs and proceed to test these verified promises as we would attempt to prove a man's word if requested to test one whose word has been declared good and true by our friends? Why not try the word and see?

But the conditions must be met, and the conditions are very simple ones. First, there must be the consciousness of a deep need; then there must be the very confident belief that God *can* supply all the need of the soul, and believing that, "He is a rewarder of them that diligently seek him," putting aside all sinning, sins and *sin*—the old man with his deeds—throw one's self upon God with a desperation well expressed in the words of the dying man who knows that there is no salvation except to find it in God; cleansed from the stains and taints of sin and worldliness, longing for a positive and uplifting experience, launch out into the deep, looking for deeper and yet deeper waters to swim in, and in these rivers of waters, these deep seas of grace and bliss, prove the promises, to-wit: "The Lord shall . . . satisfy thy soul in drought . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Therefore with *joy* shall ye draw water out of the wells of salvation." "There is a river the streams whereof shall make glad the city of God." All through the gracious word of God we find descriptive matter letting in the light on the situation we are attempting to discuss; all about us are a few men and women whose experience verifies the abundant provision made on Calvary for the "uttermost salvation," liberating, empowering, uplifting, inspiring God's little ones who are seeking to be developed by and with the divine power that is in our holy religion—a religion that saves, sanctifies, keeps and makes light the souls who *believe* God and pay the price. "Launch out," but not only launch out, but cut the shore lines. "Launch out into the deep."

Grey Eagle, Minn.

Don't fail to tell your neighbors about our offer to send the *HERALD* till January 1911, for 25c.

EVANGELISTIC AND PERSONAL.

Rev. R. A. Torrey will begin a meeting in Paducah, Ky., on October 2. We congratulate the people of that city on having this world-wide evangelist with them and predict for them a wonderful revival.

Rev. T. F. Maitland has closed a remarkable meeting at Henderson, Ky., in which there were 160 professions of conversion or sanctification. Bro. Maitland is in the country near Henderson engaged in another meeting.

Rev. J. E. Bates: "I am now in a fairly good meeting in the Presbyterian Church at Patterson, Mo. The constant rain hindered quite a great deal, but God has been with us and souls have been saved. We are looking for a great outpouring of the Spirit during this week. I go next to Lodi, Mo."

Rev. R. W. Walden: "Bro. W. P. Jay and wife and myself are holding a meeting at Thackerville, Okla. The Lord is locating souls. The Methodist pastor was with us last week; he believes in holiness. Bro. Jay and wife are good workers and you would not make a mistake in engaging them to hold a meeting. Brethren, pray for us."

Bishop R. G. Waterhouse has been requested by a large number of the people of Chattanooga, Tenn., to make his permanent home in that city.

During his stay in the United States, Mr. T. H. Yun received in cash and pledges \$40,000 for the Anglo-Korean School, at Songdo. The total amount asked for is \$50,000.

Rev. H. C. Morrison, our Editor in chief, arrived at his home in Wilmore, Ky., last Tuesday, July 5. It has been about a year since Bro. Morrison left his native State and we understand they were going to give him an ovation in his home town. We look for him in THE HERALD office, Saturday, July 16. Bro. Morrison will leave the first of the week for a camp meeting at Des Plains, Ill.

Italy now presents to the world the unique spectacle of declaring for religious freedom and of foreshadowing a complete separation of Church and State. The ecclesiastical policy will be to provide religious freedom, leaving intact the sovereignty of the State. It is proposed to give the vote to all citizens who can read and write.

Within a few weeks China has taken two forward steps of great importance. One is the issuance of an imperial edict summoning the National Assembly to meet Oct. 3, and announcing the appointment of ninety-six members, representing all classes. This is a step toward a transformation of that great empire into a constitutional monarchy. The other step is the more important, the formal abolishing of slavery throughout the empire and the prohibition of the purchase and sale of human beings. The reform is not altogether complete.

Rev. Louis J. Miller: "Our second camp meeting for the season was held at Fort Branch, Ind., and resulted in the salvation of between twenty-five or thirty souls. Rev. U. E. Harding and Brother C. C. Davis were our co-workers and did efficient work in preaching and song. We believe good days are ahead for Fort Branch. We opened the camp at Burnt Prairie, Ill., Friday, July 1, with Rev. E. E. Montgomery as pastor. We are under a splendid tabernacle. Bro. Montgomery is leading the host in song, with Miss Lela Montgomery presiding at the organ. Everything points to a gracious revival; four were at the altar yesterday."

Evangelist J. L. Glascock desires to secure a

competent singer, who has had experience in camp meeting work, and who can preach once a day, to assist him in a large camp meeting, August 26-Sept. 4. Address him, 1350 Grace Ave., Cincinnati, Ohio. The date of the above named meeting has been changed from July 29 to August 7, which leaves this date of Brother Glascock vacant. Any one desiring his services for July 29 to Aug. 7, can address him, Eldorado, Kan., where he will hold a camp meeting, July 15-24. Bro. Glascock is now making his dates for fall meetings. Let those that have spoken to him and written to him, write him again, as he has been obliged to make some readjustment of his work.

W. B. Stubbs: "The executive committee in their wisdom deeming a change proper, I will, on August 1, 1910, retire as Secretary of the Laymen's Missionary Movement, and resume the practice of law in Savannah, Ga. Please accept my thanks for the generous assistance and large opportunity for service you have so freely offered me. My only regret is that I have not been able to do more and more efficient work. Rev. C. F. Reid, who has had a large and varied experience both in the mission fields and the United States, will be my successor. He was an active worker and speaker in the great educational campaign waged by the Laymen's Missionary Movement, and attended a large number of the conventions. I bespeak for him the same hearty co-operation you have given to me in his efforts to enlist all our men in doing their share in evangelizing in our generation the forty million of earth's non-Christian people for whom we have assumed responsibility. Please address all writings for the Secretary to him at 810 Broadway, Nashville, Tenn."

Rev. W. T. Currie: "God is with us here near Cascilla, Miss. We had a good meeting on Sunday night. We desire the prayers of THE HERALD readers."

THE MISSIONARY SITUATION.

Rev. W. W. Pinson.

The Methodist Episcopal Church, South, faces a new missionary situation. What the outcome is to be is for the whole church to determine. Hence this writing. This new condition of enlarged responsibility and opportunity grows out of several factors which deserve to be set down read and pondered by all who love our Zion.

1. The whole missionary history of the church has led up to the present situation. The broad and aggressive policy; the continuous progress and enlargement; the faith that has followed the pillar of cloud, and sought the sheep astray in the wilderness to the increasing complexity of methods and means; the development of the two Women's Missionary Societies with their manifold service and wonderful success; the emphasis given to home missions and their organization into a department of the Board of Missions: all this and more has issued in the unification of all these great interests in one Board. This history, and this new consummation give us a conspicuous place in the ranks of modern missionary forces, and place upon us an obligation that no ordinary and half-hearted effort can meet.

2. The heart of the church universal is stirred as never before on the subject of missions. Immense forces are marshalling, and unrealized resources are waiting for the hour and the prevailing call, to make a resistless assault on the world's darkness and ignorance. The hearts of men are trembling with expectancy, and they are crying

everywhere, "What shall we do?" This undefined impulse, this tremulous interrogation must be turned into purpose and the certitude of conviction, and conviction must be turned into action.

3. The situation calls for consecrated efforts of a united church. It is not a matter that can be wrought out by any amount of official machinery. It is a task for the whole church. The final word for victory or defeat is not the word of one or a hundred, but the myriad-voiced affirmation of the entire church.

4. There are none who can bring the whole church into line except our pastors. They hold the key to the situation. They alone can make the availing plea. All our methods fall short of accomplishment without the earnest, insistent advocacy of the pastor. This cause is too fundamental, too serious, too near to the pierced heart of our Lord to be wrought out by any mere devices of organization or short and easy methods. It must root itself in the conscience of the church and find its nourishment in the truth as it is in Christ Jesus. The gospel of missions must be laid bare to the thought, and the will of Christ for a lost world must be laid on the consciences of the people, till the missionary idea and obligation get into the very life-blood of the church. Who but our pastors can bring the church up to this apostolic lead? They alone can make men see that missions is not a matter of mere money, but of faith and love and obedience.

5. A united board is the signal for a united church. The time should have passed when a large number in the church reject the great commission and stand untouched by all this throbbing and vivifying current of missionary effort. The whole church of every name is awakening to the necessity of broadening the base of our constituency. The laymen with customary sagacity have discovered the need of this, and have raised the cry "A missionary committee in every church and a weekly missionary offering from every member." They are offering themselves to help realize this slogan. When it is realized the financial problem of missions will be solved as far as a method can solve it. Then assessments will cease from troubling and specials will be no longer a burden.

6. The need of such a method for increasing the regular income and so enlarging the basis of appropriation to the current expenses and steady support of our missions grows more emphatic every year. No amount of spasmodic and occasional giving, however liberal for special purposes, can answer the demand. There must be a larger income on the regular apportionment or the work already established will have to suffer.

7. The election of our long-time senior secretary to the episcopacy takes from the leadership of our missionary forces one whose life and talents and training conspired to fit him for the post he has so signally filled. He has wrought his life into the cause and the church has become accustomed to follow his leadership with confidence. The new secretarial force have inherited the success that has come to his leadership, and with it the first problems and increased demands that success always brings. In addition, the union of the boards and the new form of organization, throw on the new secretaries and other missionaries new and unusual responsibilities. It is scarcely necessary to say that the prayers and sympathy and fullest co-operation of all our people will be needed in the working out of our common task.

Question Bureau.

John Paul.

1. *A Subscriber.* We know of no Methodist Church in any city (and we have visited many and preached in several) where pew rent is charged. The statement of the Mormon Elder that Methodist churches in large cities charge a rent on each seat and make visitors pay for a front seat on entering is false; nor is it true of any other evangelical city church. Of course some churches do have the "pew rent" method as a plan for securing ministerial support, just as others have the assessment method, and just as some holiness camp meetings have the gate fee plan. We are quite sure, however, that there is not one into which a plain man would want to enter, in which he could hope to hear any gospel, that he could not enter without the least embarrassment, if he had not a cent of money. If some reader will name a city church that is an exception to this rule I shall take it upon myself to correspond with the pastor, and publish the result of the correspondence.

2. *If you were on a rice farm, would you run your pump plant on Sunday as lots of Methodists, Presbyterians, Baptists, and other church members do?—Texas Rice Farmer.*

Not if running it day and night the balance of the week would save my crop, which, in the absence of experience in the matter, I judge it would. I do not think the forces of nature have any laws that compel the violation of the Sabbath in order to their highest utility.

3. *S. W. W., Texas.* Speaking of a first blessing which is sanctification through Christ and of a second blessing which is sanctification through the Father is a kind of childish exegesis which gives our neighbors ground to accuse us of being hair splitters, and triflers with sacred things. God is not divided. The truth as held by the earlier, and, we think, the better authorities upon this subject is that regeneration is sanctification begun, while its full consummation, which is to be sought and urged, is sanctification properly so-called, or Christian holiness. The works of divine grace in the human heart, summed up, are a unit. They relate to each other. They do not bear analogy with two hands and two feet and two eyes, nor attribute themselves severally to the persons of the Godhead as if we had three Gods instead of one true God.

4. *S. W. W.* We think John 20:22 amounted somewhat to a promise, to be fulfilled at pentecost. The blessing they got at pentecost is called receiving the Holy Ghost. (See Acts 19. The terms receive the Holy Ghost and be filled with the Holy Ghost are synonyms in Acts 2 and Acts 19.

THE MULE IN THE RING.

Everybody knows that there was a heavy-weight prize fight in Nevada, and that a negro knocked a white man over the ropes. Nobody's pride is stung because the inferior race has excelled at this point, for we all know a race decidedly inferior to Mr. Johnson's race that can knock him out in the first round; it is the four-legged crowd referred to in our heading. The prize fight is a natural thing; not only because of the thrill of coming under the public gaze and the charm of brutal con-

test to our lower natures, but because of the chance of gain. Many a poor old blacksmith and boiler maker, tired of the dull struggle for gain, and conscious of the strength of his right arm, would risk his ribs and jaws for fifty thousand dollars, if the commonwealth would legalize and society would immortalize his folly. A generous wink from the authorities of any nation will fill the land with pugilistic gladiators, from shore to shore.

But the time is coming when even the butchery of a cockfight and the barbarism of a dog fight will be looked upon as a pleasure worthy only of the enjoyment of a mediaeval fool. It is a good thing that the black J. whipped the white one in that Nevada fight. Of course it will make a few silly dandies saucy and give a little race trouble, but it will tend to discourage white men from entering the ring, and take a little wind out of the sails of those white gentlemen upon whom the perpetuation of this heathen sport depends. Take care of yourself Mr. Johnson, and keep the belt, and all the respectability that goes with it, till every curl upon your hard head is hoary with age. Verily I say unto you, you have your reward.

JOHN PAUL.

"OUR FATHER WHO ART IN HEAVEN."

Bishop Frank W. Warne.

In India so far as possible we try to have enquirers before baptism memorize the Ten Commandments, the Apostles' Creed and the Lord's Prayer. Teaching the people to memorize these and the explanations that accompany them gives the new converts quite a system of theology. One never realizes how much truth there is in these until they are placed beside the pantheistic teaching of heathenism. Think of dropping into the very heart of idolatry in a few sentences, "thou shalt have no other gods, nor graven image, nor take the name of the Lord thy God in vain. Remember the sabbath day to keep it holy. Honor thy father and thy mother. Thou shalt not murder, nor commit adultery, nor steal, nor bear false witness, nor covet that which is thy neighbor's." The Ten Commandments even thus abbreviated, tear the very foundations from under heathenism and lay a foundation for a Christian Church. Then follow that with the glorious doctrines of the Apostles' Creed and the Lord's prayer, and you have created a new universe of thought for a simple heathen villager.

It is exceedingly difficult for old people who have never memorized anything to do it. Then we have to be satisfied with their having some comprehension of these great truths and it is a joy to see how quickly they get it. With the children it is different, and they are our hope. I heard a bright little fellow, a few days ago, who was only four years old stand up before a congregation and repeat all three, the Ten Commandments, Creed and the Lord's Prayer.

The special story I wish to tell is about a simple old woman living in one of the hundreds of Indian villages. She had never had any idea of God except what she had gained from the idolatrous teachings and practices which were all about her. She had never committed anything to memory all her life and was so poor that the one thought of her heart was to work enough hours to keep from starvation. Our Christian catechist had come to her village and at night when the work of the day was over taught the people the Lord's Prayer. She listened to the explanations and after much effort, she had committed to memory the first clause, "Ai hamare Bap jo asman par hai," "Our Father who art in heaven," and it had opened to

her an entirely new world of thought and imagination, and hope had satisfied her hungry heart. She had heard the explanations and now instead of going to a dead idol, she prayed to a living, loving God who was her Father. A Father who had so loved her that he had sent his Son to die for her, who had died and was risen and had gone back to heaven to prepare a place for her and would come again and receive her unto himself. What more did she want. It had satisfied all her longings for this life and the next, and in the newness and the freshness of these great and wonderful truths the poor old soul was having in her humble village a heaven on earth.

"Our Father who art in heaven," was all she could recite before the catechist, but when he pressed her to go on and learn the next clause, "hallowed be thy name," she took no interest; when pressed hard, out of the simplicity of her new faith and the joy of her heart she answered, "Kya zarurat hai?" i. e., "What is the necessity?" "What more do I need?" A Father in heaven for a poor village woman, a home in heaven where there would be no want nor tears nor pain forever, "What is the necessity of my learning more?" Time and eternity were all provided for in these few words, "Ai hamare Bap jo asman par hai."

If the good people at home whether in the Woman's Foreign Missionary Society, or the Laymen's Missionary Movement, or anywhere else want to know the missionary's joy, and the great good they are doing through their gifts, let the imagination picture as the work of our mission alone, in India a quarter of a million of such happy souls, hundreds of thousands, who like this poor woman are learning and rejoicing, and the millions just behind them who will learn as fast as there are teachers to go into their villages and tell them "the glad tidings of great joy." What a new meaning those dear old words, "Our Father who art in heaven," have to the missionary! Beloved supporters of missions, "be not weary in well-doing for in due season ye shall reap if ye faint not."

IN INDIA FOR A YEAR.

\$15 supports a famine orphan.
\$20 supports a student in school.
\$35 supports a student in college.
\$40 supports a pastor-teacher.
\$60 supports an ordained preacher.
\$90 supports a member of conference.
\$100 builds a village chapel.
\$175 builds a "circuit center."
\$650 builds a memorial church.
\$350 endows a scholarship.
\$600 endows a college scholarship.
\$1,000 endows the salary of a preacher.

IN EUROPE.

Since landing at Liverpool, June 10, I have had a very delightful tour through Wales, Ireland, Scotland, England, France, Switzerland and Italy. It takes but little time to go from one place to another, hence I have had time for very satisfactory stop-overs in Dublin, Belfast, Glasgow, Edinburgh, London, Paris, The Alps, Venice and Rome. I sail at noon today from Naples for Joppa via Alexandria to spend ten or twelve days in Jerusalem and vicinity. I have reserved my longest stop-over for that city as it is by far the most interesting to me. I expect to sail from Naples July 29 for New York and fill my pulpit in Rivers Memorial Church, August 15. Very cordially yours,
B. F. ATKINSON.

EVANGELISTIC.

RALSTON, IA.

We held a wonderful meeting, closing the last of June. Rev. Joseph Hogg, of Guthrie Center, Iowa, did the preaching and Victor Chaffin led the singing. God's seal was on the meeting from the beginning. Bro. Hogg is a great preacher and expounder of the word and is truly a man of faith and is filled with the Holy Ghost. We can recommend him to any pastor needing an evangelist who is sound and safe on the cardinal doctrines of justification and sanctification.

Any one desiring my help in a ten days' meeting during the month of August, please communicate with me. REV. JOHN W. PETERSON.

BLAKEMORE, ARK.

The great camp meeting at this place has come and gone, and all say that it was the best in its history. This place was given over to the devil; six people were killed or badly wounded this year. Drinking, gambling, dancing and fighting were all going on when the meeting began; we had a shower of rocks and threats, and the enemy held secret meetings plotting against us. We sent for Rev. Sam S. Holcomb, of Pine Bluff, Ark., and he began pouring red-hot gospel messages, as only Holcomb can do, into the ranks of the enemy. Such wonderful preaching can only be done by a man who has God with him. The fire fell the fifth night and eighty souls found God in pardon and as many were reclaimed, while fifty-one heads of families were saved. We engaged Bro. Holcomb for our camp in 1911.

HENRY BERRY, President.

HENDERSON, KY.

We have just closed a very fine tent meeting at this place. Rev. E. M. Vance, pastor of the Clay Street M. E. Church, South, called the workers and procured a large gospel tent. It was the best equipped tent we ever saw. The crowds were large and the power of the Holy Ghost was present at every service. One hundred and thirty prayed through to victory, some for salvation, and some for sanctification. W. B. Yates was the leader in song and praise. His gospel in song touched the people's hearts and brought them to their knees and to Jesus. Bro. and Sister Vance deserve great credit for the work they have done, and are doing at this place. May the Lord continue to bless and use them. We have two open dates, one the last of August and the other the first of September. If you are in need of help let us hear from you. T. F. MAITLAND, Wilmore, Ky.

JASPER, ALA.

The second annual district assembly for the Alabama District Pentecostal Church of the Nazarene, will be held in the Nazarene Church at Nauvoo, Ala., August 18-21. General Superintendent E. P. Ellyson, D. D., will preside. A special invitation is hereby given to all the holiness people in Alabama and Mississippi to be present. If you have never been to one of our annual gatherings it will pay you to come. A great time is expected. All who come will be cared for free of charge.

If you have never heard Dr. Ellyson preach don't fail to be there. He is one of the strongest

preachers in the holiness movement. A ten days' revival will follow, with Dr. Ellyson in charge. If you contemplate attending drop me a card and we will arrange for your entertainment.

Nauvoo is eighteen miles north of Jasper, Ala., on the Northern Alabama Railway. Yours in his love.

C. H. LANCASTER, Dist. Supt.

TERRELL, TEXAS.

I would not burden your columns, but ask space now and then to tell of my dear Lord's dealings with me, and to testify to his great mercy and grace. This section is not much visited now by holiness evangelists, and therefore we get so hungry to hear the message. Our Free Methodist brethren are the only folks that hold to the doctrine except a scattered few who still "Hold on to Jesus," and feed upon the manna found in the word and the teaching of the Spirit. But it is glorious that we have a flowing fountain of love and peace and joy in the Holy Ghost, even in the wilderness. And Bro. Morrison's letters are food for the hungry and tonic to the soul. I expect some day to arrange for another holiness camp meeting in Terrell. Let everybody pray mightily for it. Yours under the blood, saved moment at a time, by grace through faith in Jesus' name. Amen.

VIC REINHARDT.

FIELD NOTES.

After finishing my junior year's work at Meridian Male College of Mississippi, I have entered the evangelistic field again. I assisted Rev. S. W. Henry, pastor of the Methodist Church at Honea Path, S. C., a few days. The meeting was honored of God and many souls were blessed. I then went with Bro. W. P. B. Kinard to Summerville, S. C., to conduct a tent meeting. The Methodist, Baptist and Presbyterian pastors united with us in the fight. Notwithstanding the inclement weather that hindered somewhat, some persons pressed their way to God. Bro. Kinard and I went next to St. George, S. C., with the tent, where God gave a wonderful victory. Men prayed in their homes who had never been heard to pray thus before; many got through to God, and, at the closing service, nearly three hundred said they wanted and expected to make heaven their home. Twenty-seven persons united with the various churches during this trip. I go next to Rock Hill, S. C.

SAM E. ROSE.

CEDAR BLUFF, ALA.

I am very anxious for a sweeping revival all over my circuit this year. I feel certain that God has in store many precious good things for our people here. I never saw a more needy field and fine opportunity for a revival than this place—Lookout Valley Circuit. I specially request every HERALD reader to pray much for me and this people. Also send me your most successful plan or methods of running a revival. Would be so glad and thankful if every person that reads this will write me and give me their best ideas from experience or observation. You may help save souls and be hundreds of miles away. God only knows. I am praying and planning for the fire to fall. We want the blessing promised in Matt. 3:11. My whole being is burdened for souls. Never was there a time in my life when I was so exceedingly anxious about a lost world. How can any one feel otherwise and possess the characteristics of Christ.

Expecting to hear from a number of workers and wishing THE HERALD and family the very best, I am, yours for souls.

W. T. HAMBY.

CLARKSDALE AND PROVIDENCE, ILL.

We do not write to THE HERALD often but when we do, we try to come as near telling the truth about the condition and work as we can. Our churches are about on an average with other churches. I believe in a full and free salvation. We have held two meetings, one at each point, with six additions to the church; baptized one infant. The last quarter we have been very busy repairing the churches; one we have covered, papered and painted; the other we have painted. We have also built one new room and two porches to the parsonage. Our S. S. Convention in Johnson township convened May 29, at Providence, with good results, and on June 12 in Bear Creek township, at Clarksdale, with dinner on the ground; we spent noon hour feasting on the good things and a good social hour together with our people and friends. Bro. Hart was with us at both churches and gave us some interesting talks. Several of us drove to Providence on the evening of the 12th to the Children's Day exercises which were quite interesting. The house was filled to overflow.

W. F. ATKINS, Pastor.

WOLF CREEK, KY.

We have recently closed a gracious meeting at Mt. Hill Church on the Wolf Creek charge. The Lord was with us in great power. There was a number of very bright confessions, both of salvation and sanctification, while some were reclaimed. Though a very busy time with the farmers, yet attendance was good. They would come rolling in to the church across the hills and hollows by the wagon load, as though they were enjoying it. Some of the membership on discovering that they were not right went down as honest hearts and prayed through to victory. Thank God for a person who, under the light of the truth, is honest enough with himself, his God, and the cause which he represents, to go down when he discovers that his heart is not right in the sight of God. There were some additions to the church which I am quite sure will be very helpful to the class at that place.

Bro. Long, the pastor, has his work at heart. He labors diligently and prays earnestly for immediate results and God is certainly blessing his efforts. Our next meeting will begin Sunday night at Cave Spring. We solicit the prayers of God's people.

FIELDING T. HOWARD.

GOSHEN, ALA.

We have recently closed a meeting at Patton M. E. Church, South, five miles from Barwick, Ga., J. W. Hines pastor, in which quite a number of souls found Jesus as their Savior or sanctifier. Praise God from whom all blessings flow! One brother testified that the "sun arose" on his soul while he was hoeing grass out of his cotton one morning; another brother bowed at the altar, consecrated wholly but his faith did not reach the point that would appropriate the blessing until the following morning when he was sanctified wholly in still another cotton patch. Bro. "Bud" received his in the "swab tassel" corn patch but it is the same experience, whether it is received in a corn or cotton patch. Amen! God answered prayer in a wonderful way and the work seemed to be deep and thorough in its nature. We had the hearty co-operation of pastor and people, and while of course some members of the church did not even attend, the majority of those who did stood in their places and God was glorified in the salvation of souls. We met some of God's choice

saints in this meeting. Sister M. C. Parsons of Barwick, Ga., Bro. V. P. Scoville, pastor of Pavo and Barwick circuits, and old Brother Matthew Godwin, who is nearly ninety-four years old and has been on the way to heaven from before the Civil war, and who is still "in the war." Bro. Godwin's song was, "It won't be long, it may be soon." Brother and Sister Matthews, Brother and Sister Brown were also a blessing and inspiration to pastor, evangelist and the people of Patton community. The evangelist was hospitably entertained in the home of Bro. G. N. Marable.

We can truly say of this meeting as John Wesley did at his "change," "The best of all is, God is with us."

I am at present engaged in a few days' service here in the Congregational Church, Rev. C. E. Burkett pastor. I go from here to Clio, Alabama, and then to Malino, Ga. (camp), and on and on till Jesus comes. Pray for us. W. O. SELF.

HAMLIN, TEXAS.

Heretofore there has been very little said about the Nazarene Bible Institute of Pilot Point, Tex., moving to Hamlin and becoming a part of Central Nazarene University. The board of directors at Pilot Point met with the board of directors of Hamlin, Tex., and feeling that our interests were so near the same, both doing strictly church school work at each place, we agreed upon a plan whereby we could unite our efforts and make one strong Nazarene school. So all our school interests are now being moved to Hamlin, to begin work September 14. The plan is to have a first-class college at Hamlin strictly run on holiness lines. The board at Hamlin conferred a great honor upon me by offering me the presidency of

the University. They were to allow me means enough to take postgraduate work through the summer months in the university, to build up with the school, that some day we could make this a real university.

I certainly appreciate the confidence the brethren put in me, offering me such a high position, and allowing me the opportunity of preparing myself for school work. While I am a great believer in holiness schools, yet a higher calling, in my estimation, has been laid upon my heart—that of doing evangelistic work. There is no calling so high as winning souls for Jesus. There seems to be a much broader field in evangelism opening up to me than I have ever had. I am now planning within a few months, with my wife and Mrs. Kittie Campbell, to take an evangelistic tour of the world, remaining three or four years in the field.

The Lord greatly blessed our labors in school work this winter at Pilot Point. We enrolled over 200 pupils. The school closed on May 13, and it was said that the best programme in the history of the school was rendered on that night. While I have declined the presidency of Nazarene University at Hamlin, I trust that all our old pupils will go with the school into its new quarters and be on hand at the opening, September 14. The board is not quite ready to announce the plans as to who the members of the faculty will be, yet as chairman of the committee on securing faculty, I know that we are negotiating with some of the most devout educators in the holiness movement, to become members of our faculty. Such men as Dr. D. F. Brooks, Prof. L. B. Williams, of Washington, D. C., and a host of others, are being considered as members of our faculty. The building is going up fast. It is to be a four-story, \$50,000

structure, steam heat, electric lights, hot and cold baths, steam laundry and every modern convenience. The excellent faculty being secured, the unsurpassed, modern equipped building and the unusual climate and country round this school, make this one of the best opportunities for a first-class holiness college that the Southwest has ever had.

Mrs. Kittie Campbell, my wife and myself are now in the evangelistic work. Just opened up a battle in Roscoe, Tex. We go from here to the North for meetings through the summer, but our home address is Pilot Point, Tex. I feel very much at home to be here again in my much beloved evangelistic work. Yours in the holy war, C. E. ROBERTS.

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EDITORIAL

REV. H. C. MORRISON

OUR WORLD TOUR OF EVANGELISM.

(CONTINUED FROM PAGE ONE.)

Christ is able to save all men from all sin.

One of the most delightful incidents of this meeting was the coming down of Dr. Reid to see me. Almost twenty years ago when Rev. C. F. Reid, missionary from Kentucky Conference to China, was at home on rest leave, he was with his family at Winchester, Ky. During their stay there, I assisted Rev. W. F. Taylor in a meeting in the Methodist Church. Sister Reid, who was a niece of Bishop Wightman, a sister of Rev. Heber Wightman, was graciously sanctified, and her two children, then quite small, were converted. Sister Reid, though a quiet woman, was of strong mind and radiant soul. She remained a faithful witness until the Lord took her to himself. Once a year for many years, she wrote me from far-off China renewing her subscription to THE HERALD, and every time witness of the saving, sanctifying and keeping power of Christ. This Dr. Reid, a fine big fellow, the son of this sainted mother, is the outcome of the little boy converted that night at the altar of the Methodist Church at Winchester. What could be more delightful than after these nineteen years, to meet him here, one of the most consecrated missionaries I have met in all my travels. He remained with us for several days, and we walked and talked together. If I were Reid, I

would rather be the father of this son, living here among these poor people, ministering to their diseased bodies, and telling them of the Christ who can save their lost souls, than to have all the wealth of the Rockefellers.

On our last Sabbath in Seoul, while Bro. Piercy preached in Dr. Harie's church, I preached in the morning in another one of the large M. E. Churches farther away in the city. Notwithstanding the rain, we had a good audience, and a good time, several coming forward for prayers. It was an interesting sight to look out upon the audience. The men sitting on one side of the church, and the women on the other with a neat wooden screen about six feet high between them. The men keep their little high, black hats on in church, but pull off their shoes and place them near the door, or keep them near at hand ready for use at the close of the service. A Korean man is very dignified; he is called the *gentleman of the East*. He is usually well dressed in white garments. He wears rather baggy white pants, which fit neatly about his ankles. He has small feet, neatly clad in padded white socks and straw, wooden, or leather shoes. His coat is a robe with sleeves and waist like a coat, but graceful skirt that comes down to his shoe tops. It laps over at the breast and is tied in a graceful bow with two long ribbons. The material is mostly bleached cotton, much of it coming from the United States. Those

of greater means, wear robes of silk. The women are very quaint and retiring. This does not mean that a village brawl between two dames is impossible, or that you may not hear feminine voices at a high pitch sometimes coming from behind a closed door or over a wall. The women in church look very clean and neat in their white dresses with very short waists and long full skirts. I have not seen anything that looks more out of place than a missionary sitting among these bareheaded women, all of them neatly combed, but said missionary with hair puffed and frowzy, with a big hat with large ornaments hanging a little to one side and looking like it was on hind part before. I saw a number of boys marching in the streets a few days ago, with banners and music, dressed like clowns, with American women's big hats on full of red flowers. They were advertising a low theatre. There are a few hats scattered about the mission field that these clowns ought to have.

Seoul is a city of three hundred thousand population. The city is built upon a plain surrounded by mountains. It has been the capital of Korea for five hundred years. A vast stone wall encircles the city, erected upon the range of the hills, and climbing up the great mountain to the topmost rocky crags. The plan was that no enemy should be able to stand on an eminence above the wall, and look over into the city, or be able to throw any missile or shoot an arrow down upon the defenders of the place. The guards on the inside of the wall looked down upon every approach and stood high above any advancing enemy. There is a legend that when the capital was moved to this place and the king's palace was built here, sixty thousand were put to work upon this great wall, many miles in circumference, and that they completed the great structure in three months. We spent an hour looking over the old palace, the extensive grounds and buildings. There are gateways leading back from the street through the vast stone wall that surrounds the place, which cost sums of money sufficient to build large houses. There is the king's audience room or court, his winter palace, summer palace, the beautiful artificial lakes, two

of them, in which the Lotus flower bloomed. There are buildings for servants, soldiers, and councilors, and it is said three thousand wives—entirely too many wives. There is the spot where the late queen's palace stood. The queen was foully murdered a few years ago, her body burned and her palace torn down and carried away. The former glory of the palace has departed, the grounds are neglected, and the palaces are falling into decay.

Sabbath afternoon I preached to the missionaries at the Y. M. C. A. We had a gracious meeting; many of them told us of great blessings they had received, and our hearts were glad.

We were entertained in the home of Dr. Hardie. He, his wife and children treated us with great kindness, we feeling all the more at home because they have three daughters at school with our Bro. Fisher at Millersburg, Ky.

Bro. Gerdine is pressing work upon a new church, which is almost completed, and will seat one thousand people. He is eager to get into it and open up a campaign for a great harvest of souls, and there is no doubt that they will have the harvest. The salvation tree is breaking down in Korea with ripe fruit, which must be gathered now or spoil. Let our readers pray God to give the brethren a great revival in this new church.

(CONTINUED.)

WHAT THE LORD DID FOR ME AT OLD SCOTTSVILLE CAMP.

W. W. TUCKER.

Through the operation of the blessed Holy Spirit I was wonderfully and powerfully convicted of sin and my lost condition; secondly, the Spirit regenerated me, and witnessed to his work in my heart; thirdly, he sanctified me wholly through the baptism of the Holy Ghost and fire. To be more particular: I was forty-eight years old when the Lord did the work for me stated above; and a man who had traveled that many years away from God, was surely on the confines of the "pit," and I believe, but for the camp meeting at dear old Scottsville, Texas, today, I would have been in that awful place.

I was addicted to strong drink and a terrible slave to tobacco and attendant vices, but the grace of God was sufficient, not only to save me from my sins and sanctify me, but to save me from every abnormal habit. I praise God, and testify, that since the 27th of July, 1888, I have never taken a drink of intoxicating liquor, or used tobacco in any form, and these are but small items in the enumeration of the great and joyous things that have come to me because forsooth, that God put it into the hearts of some good men to inaugurate the Scottsville camp. I shall never cease to praise God for Brother A. B. Waskom, Capt. T. W. Winston, Brother Jack Browning, and the Scotts, Bedell and others, among the brethren, and among the elect ladies, the names of Sisters Slater, Austin, Bedell and others too numerous to mention. May the Lord bless them all is my daily prayer.

Let me say in conclusion, that I don't believe I ever would have been saved in a meeting where the power of God ran less high than it did at the old Scottsville camp the year I was saved. I am still on the way, and by the grace of God I expect to make the landing at last. The temptations the last two years have been fast and furious and a few times the sky has been cloudy, but I thank God all is clear today.

Austin, Texas.

LATEST AND BEST.

Tears and Triumphs No. 4.

In the preparation of this book we have had in mind the glory of God, the salvation and sanctification of souls. The following ideals have been in view:

1. Sound, Scriptural teaching.
2. Beautiful, inspiring music; tunes that are simple and that can be easily sung by the congregations. "Let all the people sing" to the glory of our Redeemer.
3. We have felt that on certain lines many good books are deficient, especially, (a) In good invitation hymns; (b) In songs of a judgment day character, such as are calculated to produce conviction; (c) Temperance and prohibition songs. We have attempted to supply a few good songs on these lines. Much more could have been done, but for lack of space.

Let all who get the book try especially Nos. 10, 15, 16, 18, 33, 34, 40, 42, 51, 53, 55, 57, 58, 73, 85, 86, 116, 121, 149, 151, 159, 170, 172, 177, 180, 197. See Topical Index. We have tried to furnish variety as to both authorship and subject matter. You will find many old favorites here, such as 52, 67, 89, etc. Use the songs prayerfully, praisefully, honestly, earnestly and they will bring in sheaves for the harvest home.

THE EDITORS.

Titles of Some of the Songs in Tears and Triumphs No. 4.

A.	
Although some days are dark and drear	31
Alas! and did my Savior bleed	43
All for Jesus	59
Am I a soldier of the Cross	79
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All is well	104
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Almost persuaded	164
Are you washed	174
As it pleaseth the Lord	175
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A conflict now is raging 'gainst the hosts of sin and night	204
A sinner like me	205
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Abiding and confiding	209
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A shout in the camp	224
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Be an overcomer	36
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Brightly beams our Father's mercy	165
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Beautiful hands at the gateway to-night	170
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Blessed be the name	190
Bringing in the sheaves	197

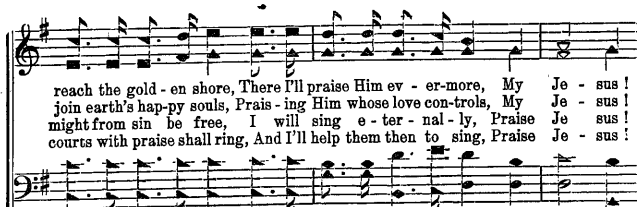
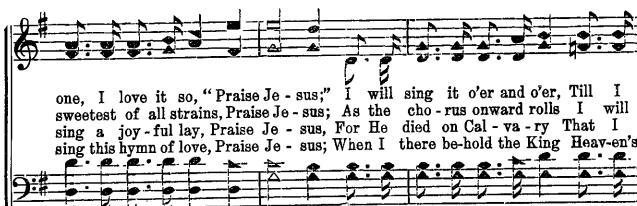
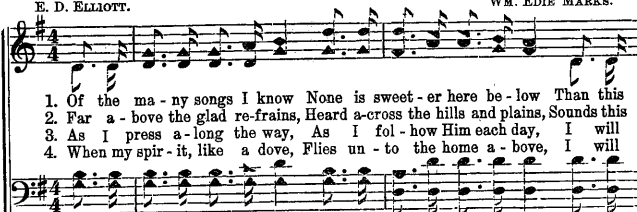
C.	
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Come and hear me tell the story	30
Come, sinner, hasten to the cross	48
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D.	
Eagerly I press along the way	17
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Everlasting Love	119
Ev'rything that life containeth	161
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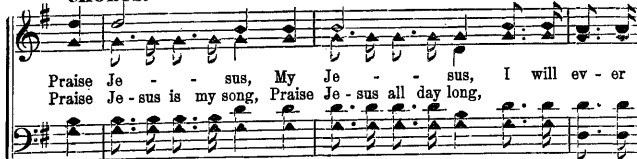
No. 8. MY FAVORITE HYMN.

E. D. ELLIOTT.

WM. EDIE MARKS.



CHORUS.



Copyright, 1909, by L. L. Pickett, Wilmore, Ky.

F.		G.	
For many years I wandered	7	God has saved so many in the days	
Father knows what's best	124	gone by	45
From Greenland's icy mountains	216	God has promised me strength as	
Forever the same	14	my day	106
Forever here my rest	138	Gathering home	83

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Grace	132
God calling yet! shall I not hear	228
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God be with you	187

H.	
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How much I owe	29
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How sweet the name of Jesus	
sounds	82
Hallelujah for the precious blood	11
How firm a foundation	93
He will see me through	106
Holy Spirit, faithful guide	113
How my heart doth sing	119
Have you been to Jesus for the	
cleansing power	174
He leadeth me	213
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Happy day	147
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He's my all in all	208

I.	
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I've received an invitation from the	
Spirit and the Bride	21
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I will make my promise good	26
I love Him so	28
I remember when my burdens rolled	
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I love to walk with Jesus	44
I'll love Thee more and more	47
I'm glad I'm one of them	53
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I am trusting in my Savior	57
It pays to serve Jesus	58
I have left the world for Jesus	59
I heard my loving Savior say	66
I'm on the Rock	69
I am glad there is cleansing	72
I will trust in Jesus	73
I'm a soldier	79
I'm glad I counted the cost	84
I dreamed that the great Judgment	
morning	89
I am trusting	96
I am coming to the cross	96
I stood in amaze and wonder	97
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peace	109a
I believe Jesus saves	110
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I'm going through, Jesus	217
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I'll go every step of the way	61
I love thy kingdom, Lord	130
I am all on the altar	227
I have read of a beautiful city	181
Is your all on the altar	183

Its predecessors, (Tears and Triumphs, Nos. 1, 2 and 3), have sold about 800,000. Bro. Pickett thinks this as good as any of the others, if not a little better. It is rich in beautiful new songs and has a fine assortment of those that have made the other books so successful.

"WILL THE CIRCLE BE UNBROKEN?"

Is the title of a piece that is prettier, sweeter than "Tell Mother I'll be There." "It's All Right Now," also stirred Boston in the Chapman-Alexander meetings. Get Tears and Triumphs No. 4, for your camps and evangelistic work. Now ready. Order today.

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OF ASBURY THEOLOGICAL SEMINARY

CAMP MEETING CALENDAR.

ALABAMA.

Hartsells, Ala.—July 28-Aug. 8. Revs. J. L. Brasher and Joseph Owen. S. B. Bradley, Pres., Hartsells, Ala.; R. B. White, Sec., New Decatur, Ala.
 White Cross (Oneonta P. O.) Ala.—Aug. 12-21. Rev. I. M. Ellis in charge. Wm. F. Maynor, Sec.
 Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala.
 Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

ARKANSAS.

Beebe, Ark.—Aug. 25-Sept. 5. Revs. Will Huff and W. F. Dallas, preachers; Rev. F. H. Bugh, singer; Miss Pearl Lawrence, organist. Mrs. E. J. Sheeks, Sec., Beebe, Ark.
 Main Springs Camp Meeting, August 26-Sept. 4.—Rev. J. Jeffries, preacher. B. F. Steele, Prescott, Ark.
 Prescott, Ark. (Main Spring Camp)—August 26-Sept. 4. Rev. A. G. Jeffries. Willis N. Andrews, Sec.
 Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark.
 Calverton, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

COLORADO.

Pike's Peak at El Bethel Park, Colorado Springs, Colo.—August 11-28. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo.
 Evans, Colo. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer. F. P. McCall, Sec.

GEORGIA.

Indian Spring (Flovilla P. O.), Ga.—August 11-21. Revs. W. H. Huff, C. W. Ruth, C. M. Dunaway and Charlie D. Tillman. For information, write Rev. H. P. Myers, Cochran, Ga.

ILLINOIS.

Boaz, Ill.—Begins July 23. Rev. J. F. Brown and wife, leaders. For information write Rev. T. J. Overstreet, Karnak, Ill.
 Eldorado, Ill.—August 4-14. Revs. W. C. Wilson and Miss Bertie Crow. Rev. A. A. Niles will be present as an honored guest, and will preach some. Jas. A. Keasler and T. J. Scott, song leaders. I. E. Turner, Pres., Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill.
 Springfield, Ill.—(State Fair Grounds)—August 12-22. Revs. A. M. Hills and I. F. Hodge, preachers; Miss Biglow, song leader. Write W. A. Hickey, 1429 E. Capital Ave., Springfield, Ill., for further information.
 Bonnie, Ill.—Aug. 19-29. Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, Anna, Ill., preachers, with W. B. Yates of Marion, Ky., song leader. H. L. Hayse, Sec., 313 N. 4th St., Mt. Vernon, Ill.
 Hillcrest Camp Meeting at Kampsville, Ill.—Aug. 18-28. Mrs. Carrie F. Crow and Rev. Joseph Owen. Goldie F. Dierking, Sec., Kampsville, Ill.

INDIANA.

Harvest Home Camp Meeting, Salem Park—July 29-Aug. 15. Otto H. Nather, Sec., 223 N. Jersey Street, Indianapolis, Ind.
 Silver Heights, Ind. (New Albany, P. O.)—August 4-14. Rev. H. C. Morrison and I. M. Hargett. C. C. Rinebarger, Song leader. E. E. McPheeters, Sec.-Treas.

Indianapolis, Ind.—Aug. 18-28. Zepp, Dolbow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave.

Bryantburg, Ind., one mile north of town.—Sept. 1-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec.

Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin. J. V. Reid and Myrtle Hodd, song leader.

KANSAS.

Wichita, Kansas—August 18-28. Revs. H. C. Morrison, E. A. Ferguson, Harry Maitland, song leader. W. C. Cain, Sec., Clearwater, Kansas.

KENTUCKY.

Olive Hill, Ky.—July 15-25. Workers: Rev. Allie Irick and wife. D. C. Burns, Sec.
 Steelsford, Near Millersburg, Ky.—July 15-24. Rev. B. Carradine. Address Wesley Fogle, R. F. D. No. 4, Paris, Ky.
 Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec., Water Valley, Ky.

Wilmore, Ky.—July 29-Aug. 7. Revs. J. A. Parsons and A. W. Roff. J. C. Garvey, Sec.

Carvoso Holiness Camp Meeting, near Guthrie, Ky., July 28-Aug. 7. Rev. Sam Holcomb and wife, leaders. Mrs. T. S. Mimms, Sec., Trenton, Ky.
 Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky.

Aliceton, Ky.—Aug. 5-15. Rev. E. K. Pike, Rev. J. C. Johnson and wife.
 Carthage, Ky.—August 12-21. J. M. Evans and wife, Elijah Burnside, J. E. Redmon and wife. Address J. E. Redmon, New Richmond, Ohio.

Lebanon District Camp, Campbells-ville, Ky.—Aug. 12-22. Rev. J. B. Kendall and Miss Gertrude Shangler. Miss Florence M. Campbell, song leader. E. E. Eads, Sec.

Glenview, Ky.—Sept. 16-26. Revs. Andrew Johnson and T. F. Maitland and wife. W. W. Williams, Sec., Webb's, Ky.

LOUISIANA.

Martha Villa, La.—July 15-25. Rev. John Paul; Rev. M. A. Farr, song leader. L. F. Berry, Sec.

Spring Lake, La. (Homer P. O.)—July 23-August 1. Revs. Roy Williams and Fred St. Clair. A. B. Calk, singer. Mrs. H. C. Walker, Sec.

Ebenezer Camp Meeting.—July 23-31. Workers: Revs. J. M. Weems, Q. L. Bennett and W. B. Yates. Montgomery P. O., La. R. F. Harrison, Pres.

MARYLAND.

La Plata, Md.—July 8-17. Rev. H. B. Hosley, preacher. Mrs. Bessie B. Larkin, singer. Dr. H. A. Lee and Rev. J. R. Buckmaster will be present. J. H. Penn, Pres., Pomfret, Md.

MICHIGAN.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich.—July 23-August 7. Revs. Joseph H. Smith, E. F. Walker and H. C. Morrison. Rev. A. A. Geiger, Sec., Marshall, Mich.

MISSISSIPPI.

North Mississippi Central Holiness Meeting.—July 29-Aug. 8. Rev. Allie Irick and wife. Edgar A. Hyde, Sec., Ponceotoc, Miss.

Cleveland, Miss.—August 11-21. Dr. B. Carradine. Hamp Sewell, song leader. R. L. Bevers, Sec.

Auburn, Miss.—August 12-21. Revs. D. B. Strouse and James L. Early. Rev. S. E. Carruth, Jr., Sec.

LaFayette Springs, Miss.—August 12-22. Rev. Allie Irick and wife.
 Bailey Holiness camp meeting, August 19-29.—Revs. J. M. Weems and Tom E. Smith, workers. J. Ford Hughes, Sec.

MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luvana M. Terrell, Edwin P. Phillips, and H. P. Beck. Missouri State Camp Meeting.

Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

NEBRASKA.

Nebraska State Holiness with The National—State Fair Grounds, Lincoln, Neb.—July 15-25. Workers: Fowler, Ruth, Huff, and Mr. and Mrs. Harris as song leaders. For information, address Rev. W. H. Prescott, 1817 M. St., Lincoln, Neb.

Kearney, Neb.—August 19-29. Revs. Andrew Johnson, D. F. Brooks and A. H. Johnston.

NORTH CAROLINA.

Misenheimer, N. C.—July 21-31. Rev. R. L. Selle, of Siloam Springs, Ark.

NORTH DAKOTA.

Jamestown, N. D.—June 17-27. Revs. Huff, Ruth and Johnston. Rev. J. G. Morrison, Sec.

OHIO.

Findlay, O., S. A. Danford and J. T. Hatfield, August 4-14.

Sychar (Mount Vernon, O. P. O.)—August 5-15. Revs. C. J. Fowler, C. B. Allen and others. Address Rev. C. L. Peck, 1401 E. 82nd Street, Cleveland, Ohio.

Hollow Rock, Ohio.—August 11-21. Revs. J. L. Brasher, John F. Owen, J. M. and M. J. Harris, Miss Stella McNutt. If you want a cottage, tent or rooms at the boarding house, write Mrs. John Hamilton, Box 52, R. F. D. No. 2, Toronto, Ohio.

Shelton's Grove, Ohio—August 11-21. Revs. C. B. Allen, C. J. Fowler, J. C. Smith and W. B. King. For particulars address D. L. Clark, Alliance, Ohio.
 Mt. Lookout, (Wapakoneta, O.)—Rev. S. A. Danford and D. A. Hill, August 18-28.

OKLAHOMA.

Mountain Park, Okla.—July 21-31. Rev. E. A. Ferguson and J. W. Dibbans. Ed. E. Corson, Sec.-Treas., Roosevelt, Okla.

Newburg, Okla.—Begins July 29. Rev. W. J. Harney. L. H. Ritter, Sec., Calvin, Okla.

Cement, Okla. August 18-28.—Rev. J. B. McBride. Dora Williams, Sec., Cement, Okla., Rt. 3.

Sulphur, Okla., August 12-22.—H. H. Miller and A. O. Duncan.

Morrison, Okla.—August 26-Sept. 4. Rev. C. B. Allen. Address Rev. H. Thomson, Morrison, Okla.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

PENNSYLVANIA.

Pennsylvania State Holiness Association Camp Meeting, Erie, Penn.—July 15-24. Revs. George Bennett and C. A. Imhoff. Address H. C. Miller, 1201 State Street, Erie, Pa.

Beaver, Pa.—Beaver Valley Holiness Association.—August 9-21. Revs. B. L. Hyde, E. S. Dunham, R. A. Jennings. For information write to H. R. Ross, Beaver, Pa.

TENNESSEE.

Brownsville, Tenn.—July 21-31. Rev. W. Carter; H. C. Maitland, song leader. Write G. F. Ramsey, Brownsville.

Vincent Springs, Tenn.—August 5-15. Revs. John F. and Jos. Owen, preachers in charge, and F. R. Yates song leader. W. P. Young, Sec., Rutherford, Tenn.

Uba Springs, Tenn., seven miles from Martin—August 20-30. Several preachers will be on hand. Address J. B. McDowell, Fulton, Ky.

Greenville, Tenn.—Sept. 13-Oct. 2. Rev. J. L. Brasher. W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Summer St., Greenville, Tenn.

TEXAS.

Scottsville, Texas.—July 29-August 7. Revs. Andrew Johnson and C. M. Dunaway. Hamp Sewell, song leader. B. P. Wynne, Sec., Marshall, Tex.

Dublin, Texas, three miles east of town.—Begins August 5. Efficient help. F. A. Jones, Sec.

Waco, Texas.—August 9-19. Revs. J. W. Carter and Joseph Hogg. A. C. Johnson, song leader. J. H. Appell, Sec., Waco.

Noonday, Tex.—Aug. 10-21. Rev. Andrew Johnson and others. John Davis, song leader. F. E. Dickard, Sec., Hallville, Texas.

Denton, Texas.—August 12-22. Rev. Chas. F. Weigle, Miss Lela Hargrove and Miss Myrthe Mangum. G. B. Collins, Sec., Denton, Texas.

Shiloh, Texas.—Aug. 18-28. Rev. T. J. Adams.

Mineral Wells, Texas.—Aug. 30-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas.

Floydada, Texas.—September 8-19. Rev. Allie Irick and wife. Address Rev. C. J. Menefee, Floydada, Texas.

VIRGINIA.

Wakefield, Va.—August 12-21. Revs. Jos. H. Smith and John M. Oakley. Geo. R. Drew, Treas., Wakefield, Va.

Meadow Creek, Va.—Aug. 15-21. Rev. H. B. Hosley, Rev. W. H. Hudgins. Mrs. M. F. Penn, organist. E. H. Bowyer, Sec., Riner, Va.

Herndon, Va.—August 26-Sept. 4. Workers: Evangelist J. B. Kendall, Wilmore, Ky., Prof. C. C. Rinebarger, New Albany, Ind. For further and full information write H. A. Crippen, Sec., Herndon, Va.

WEST VIRGINIA.

Coopers, W. Va.—Aug. 18-28. Revs. T. C. Hodgins, W. H. Hudgins and others. T. B. Stranger, Sec., Coopers, W. Va.

EVANGELISTS' SLATES.

REV. D. F. BROOKS.
 Ellis, Kan. August 4-14
 Kearney, Neb. August 19-29

MISS MYRTLE TODD.
 Maplewood, Mo. July 22-28
 Ramsey, Ind. July 29-Aug. 7

REV. C. H. LANCASTER.
 Brilliant, Ala. July 20-31
 Manchester, Ala. Aug. 3-14
 Haleyville, Ala. Sept. 2-11

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 Francisco, Ind. Aug. 12-22
 Springerton, Ill. Aug. 26-Sept. 4
 Elk City, Okla. Sept. 9-23

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 Lodi, Mo. July 23-30
 Greenville, Tex. Aug. 4-14
 Lone Wolf, Okla. Aug. 18-28
 Prosper, Tex. Sept. 1-11
 Woodbine, Kan. Sept. 15-26
 Delavan, Kan. Sept. 29-Oct. 9
 Little Rock, Ark. Oct. 18-23
 Colfax, Ill. Oct. 26-Nov. 6

REV. T. J. ADAMS.
 Shilo Camp, Tex. July 20-Aug. 1
 Mt. Judea, Camp, Ark. Aug. 3-13
 Open Aug. 15-26
 Anadarko Camp, Okla. Aug. 31-Sept. 10
 Open Sept. 15-26
 Little Rock, Ark. October

U. E. HARDING.
 Owensville, Ind. July 15-24
 Mackey, Ind. July 29-Aug. 4
 Eckert, Ind. August 5-15

REV. J. J. SMITH.
 Mobley Camp P. O., Watervall, Ky. 15-25
 Douglas Grove, Mo. July 26-August 10
 Shady Grove, Ky. August 14-24
 Hurricane camp meeting Aug. 26-Sept. 8
 Oxley, Mo. Sept. 8-25

Q. L. BENNETT.
 Ebenezer, La. July 22-August 1
 Goldsboro, La. August 5-15
 Hudson, La. August 16-22
 Jonesboro, La. Aug. 26-Sept. 5
 Hico, La. Sept. 9-19
 Quitman, La. Sept. 23-Oct. 3
 Sumnerfield, La. October 7-17
 Whitford, La. October 21-31

REV. J. B. McBRIDE, Peniel, Tex.
 Rogers, Texas. July 22-Aug. 1
 Hamline, Texas. Aug. 5-15
 Cement, Okla. Aug. 18-23
 Des Arc, Mo. Sept. 2-12
 Woodbine, Kan. Sept. 15-26
 Delavan, Kan. Sept. 29-Oct. 9
 Little Rock, Ark. Oct. 18-23
 Colfax, Ill. Oct. 26-Nov. 7
 Peniel Tex., (State Convention) Nov. 8-13

REV. J. M. WEEMS.
 Ebenezer (Montgomery, La.) July 22-31
 Utica, Miss. Aug. 3-15
 Wesson, Miss. Aug. 19-22

REV. T. W. WEAVER.
 Coffee Springs, Ala. Rt. 1 July 12-18
 Blue Springs, Ala. July 19-25
 Greensboro, Ala. Rt. 1 July 30-Aug. 6

J. M. AND M. J. HARRIS
 Lincoln, Neb. July 15-25
 Sebring, O. July 28-Aug. 8
 Hollow Rock, O. Aug. 11-21
 Alexandria, Ind. Aug. 24-Sept. 4
 Hampton, Ia. Sept. 9-19

REV. C. F. WEIGELE, Pasadena, Cal.
 Sebring, Ohio. July 29-Aug. 8
 Denton, Texas. Aug. 12-22
 Pilot Point, Tex. Aug. 26-Sept. 4
 Ozark, Ark. Sept. 9-19

REV. H. L. POWERS, University
 Place, Neb.
 Ramsey, Ind. July 28-Aug. 7
 Luther, Okla. Aug. 10-20
 Fallis, Okla. Date not fixed.

REV. JOHN F. OWEN, Boaz, Ala.
 Vincent Springs Camp, Tenn. Aug. 5-9
 Hollow Rock, O., Ontario Route 2
 Stoneham, Tenn. August 11-21
 Stonewall, Tenn. Sept. 1-11

W. C. WILSON, 384 Cypress Ave.,
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 Water Valley, Ky. July 15-24
 Beulah Camp (Eldorado, Ill.) Aug. 3-14
 Bonnie Camp, Ill. Aug. 19-28
 Wild Cherry, Ark. Sept. 2-11

REV. J. S. SANDERS, Shreveport, La.
 Lake Arthur, La. July 14-24
 Coffeeville, Miss. July 28-Aug. 8
 Raleigh, Miss. Aug. 19-29

C. C. RINEBARGER.
 Address: New Albany, Ind.
 Hutchinson, Ky. July 25-Aug. 1
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REV. C. M. DUNAWAY.
 Oakhill camp, Porterdale, Ga. R. F.
 D. No. 2 July 15-24
 Scottsville (camp) Tex. July 29-Aug. 7
 Indian Springs camp, Flomilla, Ga. Aug. 11-21

REV. W. H. HUFF.
 Lincoln, Neb. July 15-24
 Sebring, Ohio. July 29-Aug. 7
 Indian Springs, Ga. (Flomilla, P. O.) Aug. 11-21
 Beebe, Ark. Aug. 25-Sept. 4
 Louisville, Tenn. Sept. 9-18

The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR JULY 31, 1910.

A Lesson On Forgiveness. Matt. 18:21-31.

Golden Text.—"If you forgive men their trespasses, your heavenly Father will also forgive you." Matt. 6:14.

The Statement.

It was near the Sea of Galilee, in the fall preceding the spring in which Jesus was crucified. Through two years these students of divinity had studied at the feet of Jesus, but there is one lesson which the human heart is slow to learn. There is a fineness of depth, a delicateness of feeling connected with Christian forgiveness of which a shallow soul is incapable. The varied treatment of the subject which you will meet by running the references on it or examining it through a topical help will prove that many questions may be asked about it. What conditions should I require of my fellowman before I forgive him? How often should I forgive him? By what evidence should I let him know that he is forgiven? On what grounds do I base my habit of forgiving men? How soon after the offence should I forgive? Why does God impose a condition before he forgives me my sins that he does not permit me to impose against those who sin against me? What is a grudge? Does any Christian hold a grudge? What is the difference between a grudge and a prejudice? Does the Bible doctrine of forgiveness imply a condemnation of prejudice? Has God forgiven your sins? If so, how do you know it? If not, why not?

The Office of Judge and Savior.

The Lord stands ready to forgive the penitent soul, and to save him from the bitterness of his own way. The Lord has no grudges and no prejudices against those with whom he has controversy. Today he is their Savior, but tomorrow he will be their Judge.

A Hard Question Answered.

Why does God impose conditions of forgiveness, when we may not? Because it is his province to examine the grounds of our hearts. With him the pardon of transgression is coupled with a promise to save the soul. But he cannot save the soul of one who does not truly repent, and the pardon of such an one, being, as it were, a waste of grace, would be a violation of his economy.

"From Your Hearts."

This must be the source of true forgiveness. Forgiveness from the lips may suffice for the man who receives the pardon, but not for the man who grants it. He will blight his own heart if the grudge lingers there.

Why Not Seventy Times Seven Conversions?

Some people seem to get converted often, and fall again into sin. Some assume to transact iniquity in the day time to repent by their bedsides at night. The reason this will not do is not because Jesus is unwilling to do what he told Peter to do, but be-

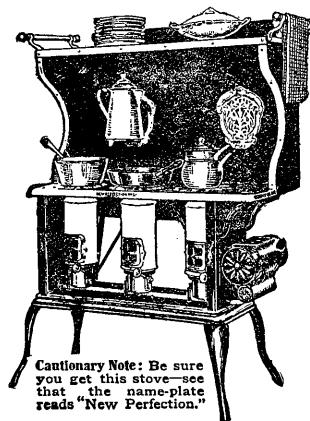
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cause such repentance is not genuine. "Our sinning will stop us from repenting, or else our repenting will stop us from sinning."

A Worthy Case. I have a friend here who is eighty-two years old, whose children have forsaken him and the M. E. Church here furnishes a house, and two blind sisters—one

not quite blind—keep house for him at \$1.50 per week, and wash for their own living and what help we can do for them. As is well-known I am almost a shut-in, but if every one who reads this will mail me a silver dime will see that this sanctified man and these two sanctified worthy ladies get all of them and God will reward all of us. John McPherson.

OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

THE BIRTH OF JESUS.

(Including John's Vision.)
Luke 2:1-7. Read Matt. 1:18-25.
Lesson IX.

Time, December, B. C. 5. Place, Bethlehem.

Verses 1, 2, 3, 4. And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David).

"Caesar Augustus,"—it was he who gave the order for the enrollment, which was the human occasion of the Bethlehem birth of Christ; he comes into the New Testament in connection with Herod, whom he had reinstated in his kingdom. A Roman census seems to have consisted of these two parts: first, the account which the people were obliged to give in of their names, quality, employments, wives, children, servants and estates; second, the value set upon the estates by the censors, and the proportion in which they adjudged them to contribute to the defense and support of the state, either in men or money, or both.

Six miles south of Jerusalem is the sight of Bethlehem. Bethlehem was "little among the thousands of Judaea," but what sacred associations are connected with it! Rachel's tomb is passed on the road from Jerusalem; in the fields about Bethlehem, Ruth gleaned, and in Bethlehem David, the king, was born. But the fame of Bethlehem rests upon the fact that here was the birthplace of Jesus Christ.

As St. Matthew reads it, "thou art not the least among the princes of Judaea," but on this account art really honorable above any of them. A relation to Christ will magnify those that are little in the world.

Verses 5, 6, 7. To be taxed with Mary, his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"With Mary his espoused wife"—there was no necessity for Mary to have gone to Bethlehem as Joseph's presence could have answered the end proposed in the census as well without Mary as with her. But God so ordered it that the prophecy of Micah should be thus fulfilled and that Jesus should be born in the City of David, (Micah 5:2.) Messiah's generation as man coming forth unto God to do his will on earth is from Bethlehem; but as Son of God, his goings forth are from everlasting.

The promise of the Redeemer at first was vaguely general (Gen. 3:15),

then the Shemitic division of mankind is declared as the quarter in which he was to be looked for (Gen. 9:26, 27); then it grows clearer, defining the race and nation whence the Deliverer should come, namely the seed of Abraham, the Jews, (Gen. 12:3); then the particular tribe Judah, (Gen. 49:10); then the family, that of David (Psalm 89:19, 20); then the very town of his birth, Bethlehem, and as his coming drew nigh, the very parentage (Matt. 1; Luke 1, 2); and then all the scattered rays of prophecy concentrate in Jesus, as their focus (Hebrews 1:1, 2). "Therefore, (because of his settled plan) will God give up" to their foes his people Israel, until she which travaileth hath brought forth. Israel's deliverance from her long travail pains of sorrow will synchronize with the appearance of Messiah as her Redeemer (Romans 11:26). "Because there was no room for them in the inn,"—as multitudes were going now to be enrolled, all the lodging in the inn had been occupied before Joseph and Mary arrived.

Let's make room for Jesus, he is coming again. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." No peaceful home upon his cradle smiled; guests rudely came and went where slept the royal child, but some guests came and went not rudely, but reverently. God sent visitors of his own to pay court to the newborn King.

Reference Scripture.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. See him in his humiliation, the same that is a mighty God, is a child born; such was his condescension in taking our nature upon him. Thus did he humble himself to exalt us. He is born into our world. He is freely given to be all that to us which our case in our fallen state demands, for God so loved the world that he gave him. This Son of man that is given to us, in a capacity to do us a great deal of kindness for he is invested with the highest honor and power, so that we can but be happy if he be our friend. As he has wisdom, so he has strength to go through with his undertakings, is able to save to the uttermost. The Father of the gospel state, which is put in subjection to him. He is our peace and it is his peace that both keeps the hearts of his people and rules in them. There shall be no end of the increase of his government, for the happiness of the subjects of this kingdom shall last to eternity, and perhaps shall be progressive forever. The gospel church in which Jew and Gentile are incorporated, is the holy hill of Zion, on which Christ reigns (Psalms 2:6.) The heart of God is much upon the advancement of the kingdom of Christ among men, which is very comfortable to all those who wish well to it. The zeal of the Lord of hosts will overcome all opposition.

"The greatest gift that God ever gave To us, a sinful race, Was Jesus Christ, his only Son, Who saves us by his grace." "Christ left his glorious throne on high, Came to this world of sin,

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ANNOUNCEMENTTS.

The holiness meeting at Paris, Tenn., will be held by Mrs. Edna Wells of Carterville, Ill., with other women workers, commencing Aug. 6, and to continue ten days or longer. Come and hear the truth. W. G. Wynns.

Rev. Charlie D. Tillman, of Atlanta, Ga., and Rev. L. B. Bridgers, of Wilmore, Ky., will preach at Green River Camp, near McKinney, Ky., Aug. 26 to Sept. 5, 1910. Clarence J. Sipple, Secretary, London, Ky.

The Bonnie, Illinois, camp meeting will be held from Aug. 19-29. Rev. W. C. Wilson, of Upland, Cal., and A. G. Proctor, of Anna, Ill., will do the preaching and W. B. Yates, the sweet singer of Kentucky, will lead in song. All are invited to come. H. L. Hayes, Sec.

Our Sixth Annual holiness camp meeting will begin, D. V., August 7, 1910. Bro. C. A. Roane, of Newport News, Va., is expected to be with us again and conduct the services. Other workers may be announced later. Mrs. Janie M. Green, V-Pres., Marguerite Green, Sec.

The Annual camp meeting will begin at Harry Moore camp ground August 12 and continue to August 21. Rev. Charles A. Shreve will do the preaching and John Daugherty will lead the singing. Any one desiring information may get same by writing to Mrs. H. S. Rawls, Kingston Springs, Tenn., Rt. 2.

The Cally Springs camp meeting in Green county, six miles Northeast of Paragould, Ark., will be led, Aug. 21-Sept. 4, 1910, by Rev. W. J. Harney. We are expecting a great meeting. Be sure and come and get blessed and be a blessing to some. It will be an opportunity to hear a great preacher. Pray and plan and come. For information write Mr. D. W. Breckenridge, Beech Grove, Ark. C. L. Williams.

The Second Annual camp meeting on the Lilly Carr holiness camp grounds will begin August 12, 1910 and continue ten days or longer. Rev. H. H. Miller, President of Oklahoma Holiness College and Rev. A. O. Duncan will have charge. Plenty of shade, wood and water free for campers. Meals served on the grounds. Come

help us intercede for the lost. For further information write to Chas. R. Hill, Sulphur, Okla.

There will be a tabernacle meeting Aug. 3-18 at Grandfield, Okla. Evangelist J. W. Dibbens leader. Grandfield is located in the heart of the big pasture country, a tract of 480,000 acres of Indian land opened to settlement three years ago. This is already being known as a holiness center. We invite all who are interested in this work of the church to come and camp on the ground and help in this great battle for a lost world. Those who cannot come pray for its success. Bro. Dibbens is an experienced song leader as well as an excellent preacher of full salvation. Lesly Jurey.

Central holiness camp meeting. The friends of this camp will be glad to learn that the committee has secured the services of Rev. J. A. Parsons, of New Castle, Pa., to conduct the regular revival services twice each day. He is a great soul winner and full of the Holy Ghost. Also, Rev. A. W. Roffe, of Toronto, Canada, will conduct the 'School of the Prophets,' a new feature added only last year. He is a great Bible student and teaches and makes the book luminous for preachers and other Christian workers. He is the best example of meekness and humility I have ever met. It is worth a trip to Wilmore to be associated with such a man for only one service much less to have this privilege for ten days. We will have the best instrumental and vocal music, Prof. Jennings, of Pittsburg, Pa., being in charge of the singing. This is one of the oldest camps in the South; the number blessed here runs up into the thousands. The grounds are fine and the auditorium is said to be the best in the South. It is a delightful place to spend ten days in the service of the Master. The expenses are the minimum, almost as cheap as staying at home and in some cases much cheaper. The dining hall will be in charge of an experienced boarding housekeeper. The meeting opens July 29 and continues to Aug. 7. A. P. Jones, Pres.

The Bailey camp ground is located three miles west of the town of Wesson, Miss. This camp is strictly interdenominational, was built for the salvation of sinners and the sanctification of believers. The meeting begins the night of the 18th of August and continues through the 29th. We have secured Rev. J. M. Weems, of Missouri, to hold the meeting and Rev. Tom E. Smith, of Missouri, to assist him with the preaching and lead the singing. Bro. Weems comes to us highly recommended. He has been presiding elder and pastor of the Southern Methodist Church for a number of years, and has held some of our largest camp meetings in the South. Bro. Smith was with us last year and was a great blessing to the camp and we are glad he is to be with us again this year. There will be a number of workers from different places to help in this good work. Everybody is cordially invited to come. There will be a restaurant, barber shop, and other conveniences for those desiring to camp. The camp has some tents to rent, furnished and unfurnished. Those who want to rent a tent write to or see George R. Granberry, Wesson, Miss. Pray

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much for the meeting. J. Ford Hughes.

Kingswood's Fifth Encampment Aug. 23-Sept. 1. Object.—The sole object of this meeting is the glory of God, the conversion of sinners, the sanctification of believers, and the edification of the fully saved. Workers: Rev. B. Carradine, D.D., St. Louis, Mo., and Miss Lydia Ward, Hartford, Ky. Dr. Carradine will have charge of the preaching services, preaching twice a day. He is easily one of the greatest preachers of any Methodism, or any other church, and a marvelous soul winner. Ten days under his ministry is worth more to the average preacher than an entire course in some Theological Seminaries. Miss Ward, assisted by Kell brother and sisters, and Mrs. Meador, will have charge of the music. Miss Dora Stone, of Leitchfield, Ky., will also assist with the music and other services. This assures the public of a good musical program. With these well tried, God-used leaders we are hoping and praying for an old-fashioned pentecostal revival. All who see these notices and are interested in the salvation of a lost world, pray for us and come and join us in the meeting. A ten day outing in this beautiful country place will be invaluable to you physically, mentally and spiritually. Many have promised to be present. A large attendance is expected. We have excellent quarters, especially in the college dormitories, to room the old as well as the young. Dining room on the ground. Expenses.—Furnished rooms in college dormitories, \$5.00 for ten days. Board \$5.00 for ten days, or 25 cents single meal. Splendid shade and water for man and beast. Horses will be cared for at a reasonable rate. Splendid sulphur spring on the farm. Board and lodging free for all ministers, and they are not only invited but urged to come and help press the battle. The founder and promoter of the camp meeting invests himself, time and money for its promotion, and asks that those who are interested in its progress, to contribute from one dollar to five to its support. There will be no Sunday collection at the gate. J. W. Hughes.

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Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: In these days when there are so many plans for amusing young people, numbers of games have been introduced and called "innocent," that are far from being so. I read of a great educator who saw a boy sitting down to play cards with his younger brothers and sisters, and said to him: "Young man, the world is in rebellion against Jesus Christ, and when you engage in a thing like that, you are under the rebel flag." I think there was food for thought in that. There are too many young people in these days when nearly everybody thinks he must be "in the style," who try to cling to the church with one hand while holding fast to the world with the other. You know what the Bible says about trying to serve two masters.

It is this way about the doubtful amusements, one may be a Christian when he begins them, but he cannot remain one if he keeps them up. One cannot serve under the rebel flag and be true to his king. He may think he is doing so, but the time will come when he will arrive at the place where he must decide for one or the other, and then he will find what it has cost him to serve part of the time under the rebel flag.

Do you ask how you may know what not to do? If there is the slightest doubt about a thing, let it alone, because you don't want to be in doubt about doing right. You want to know you are on the right road under the right flag. Do not let any one persuade you that there is no harm in any thing that you would feel ashamed for Jesus to find you engaged in if he should suddenly appear. Ever faithfully,

AUNT FLORA.

Dear Aunt Flora: I hope you have not forgotten me. It has been some time since I wrote to the Herald. I am in the fourth grade in school, and my teacher is Miss Florence Armstrong. I will be ten years old the 12th of June. I would like to exchange post cards with the cousins. I will answer all I receive. I go to Sunday school every time I can. My father is a preacher. He is a member of the Kentucky Conference M. E. Church. I hope to be a Methodist preacher some day. Pray for me, that I may be a good boy, and mind father and mother. I take music lessons once a week. Mrs. Bessie Wilson is my teacher. I have been sleigh riding a good deal this winter. There is snow now, but I am sick and can not go out. Love to Aunt Flora and the cousins.

Raymond Overley.

Germantown, Ky.
Raymond, you will find that your music will be helpful to you in your religious work when you get to be a preacher. I am sorry you are sick. No, we do not forget the cousins.

Dear Aunt Flora: This is my first letter to the Herald. I am nine years old. My birthday was the 9th of February. I got a dollar bill, a ring, a watch fob, and six nice birthday post cards. I had to miss school about three weeks on account of the measles, and then took pneumonia fever, but I am about well now. My seat mate is Otto Shetton. I would like to exchange post cards with some of those little boys that read the Herald. I will answer every one. I do not get to go to church and Sunday school as it is so far. Love to all. Your nephew,
Loran P. De Bell.
Thompsonville, Ill.

Loran, I am sorry you had to miss so much time from school, but you can study hard and make up. You fared well on your birthday.

Dear Aunt Flora: Will you let a little South Dakota girl enter? I am nine years old and am in the fourth grade. I have not been going to school this winter, because it is too far. I have two brothers and one sister. Charles Leslie Ewing, the answer to your question is: She became a pillar of salt. My question is: What king had an iron bed, and how long was it? Has any one my birthday, August 30? Your little niece,
Beryl Hammelman.
Garden City, S. D.

Beryl, we are glad to make room for a South Dakota girl.

Dear Aunt Flora: As I never saw my other letter in print, I will come again. This is my second letter to the Herald. Aunt Flora, I am not going to school now, but will start next week. We had to quit school on account of the mumps. Papa has been going to Thompson last week, to hear Bro. Bud Robinson. He said he was a fine preacher. I want to exchange post cards. Your loving niece,
Gibson, Ga. Bell Hammett.

Bell, you may be quite sure we did not mean to leave you out in the cold, but

sometimes a letter goes astray. Always watch for it.

Dear Aunt Flora: Will you let a little boy nine years old enter your circle? Last winter I had a calf that I could drive, and have a pleasant time with, but he got so mean that he hooked me in the eye, and I had to sell him. This winter I help wait on my lame grandmother, play with little cousin, and feed and take care of the chickens. I crumble bread into my little sled, and the chickens hop into it, and I take them sleigh riding. Gilford Hill.
Dycusburg, Ky.

Gilford, I am glad you are so good to your grandmother. I am sorry though, that you got your eye hurt. I hope it is all right.

Dear Aunt Flora: Here I come for the first time. I take great pleasure in reading the Children's Page. I am 13 years old. I go to school. Alma Shepherd is my seat mate. I am in the sixth grade. I would like to exchange post cards. Here is my question: How many letters does the Bible contain? Love to you and cousins.
Thompsonville, Ill. Tressa Puckett.

Tressa, you are a new cousin. Come again.

Dear Aunt and Cousins: As this is my first attempt I will not stay with you long. I have seen so many letters, but none from this place except the one my small sister wrote. I am also bringing two of her friends with me, whom I know you will be proud to receive. Aunt Flora, it looks as though you would almost get tired of reading letters, for I know you receive many. You have probably been guessing about me, so I will describe myself. I am five feet six inches tall, have fair complexion, blue eyes and light hair. I weigh 120 pounds. I go to the country school most of the time. I was thinking some of taking the examination, but as I am young, I thought I would wait till next winter. Well cousins, there are not many girls to visit out in the country, so I want you to remember me by sending me a post card. I will answer every one. I wish more of the older ones would write. I enjoy their letters, although I am young. My companions are older than I. I had almost forgotten to tell my age. I will be 16 the 8th of June. Now who has my birthday? Aunt Flora, wouldn't it be grand if we could all meet and have a picnic some where in the U. S.? Never mind, I hope to meet you all even if it is not on earth. I promised not to stay long, but my stay has been pleasant. Your loving friend,
Thompsonville, Ill. Zula Tate.

Zula, I do get lots of letters, but I am always glad to hear from a cousin. Their letters are not appearing quite as soon as they look for them, I know, but I hope each one will be patient to wait his turn, and not quit writing on that account.

Dear Aunt Flora: I am a little boy nine years old, and I thought I would write to you, as Mr. Waste Basket is sleeping on the front porch. I have for pets a little calf, and a little baby brother. I go to school, and will soon be in the third grade. Mr. Franklin is my teacher, and I like him fine. If the cousins will send me some post cards, I will send some in return. My brother has been sick for a week. I will close. I guess Mr. Waste Basket is awake by now.
Henry German.
Leroy, Texas.

Henry, I am surprised that you did not wake him up as you came by.

Dear Aunt Flora: I am a little Tennessee boy. I was 13 years old the 5th day of last August. I am in the fourth grade, but my school is out. My papa takes the Herald, and I enjoy reading the cousins' letters. I would like to exchange post cards. I have two brothers older than I, and a little sister in heaven. Love to all.
Rock Hill, Tenn. Curry Fisher.
Curry, we are glad to welcome a Tennessee boy. Also, that you like us.

Dear Aunt Flora: I am a little girl six years old. I thought I would write, as you said Mr. Waste Basket was gone. I hope he is at the North Pole by now. Auntie, I like to write to you, because you have such nice answers for us. We like the Herald fine. I did go to school, but it got so cold I stopped till March. If the cousins will send me some post cards I will answer them. Your loving niece,
Leroy, Tex. Mae Belle O. German.

Mae Belle, I am sorry the weather man froze you out of school, I hope he is kinder now. I love to write to my boys and girls.

Dear Aunt Flora: How are you getting along this cold day? I read your letter and the Children's Page, and I like it fine. I live in the country, and like my home. I am going to write soon.
Foley, Mo. Gladys Matlocks.
Gladys, I am glad you like my letter. I like you.

Dear Aunt Flora: I have not seen any Iowa girls write to the page, so I thought I would write and see if I could be admitted. I am 12 years old, have light curly

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Send us only one dollar as a guarantee of good faith, and we will ship this SIX FOOT STEEL RANGE to you on approval. On its arrival at your freight station examine it carefully, and if you are entirely satisfied that it is the best value you ever saw, pay your agent the balance \$22.00. Then try it for 60 days in your home and return it at our expense any time within that period if not entirely satisfactory, and your money and freight charges will be promptly refunded. Is not this the fairest offer you ever heard?

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J. W. Carter, Joseph Hogg and A. C. Johnson will be helpers in the Meeting.

Take Notice.

All campers must furnish their own shelter this year because Tents were burned in the Ed. Strauss fire.

For further information call on or address

John H. Appell, Waco, Texas.

hair and blue eyes. I go to school all I can, and am in the 8th grade. I go to church, Sunday school, Junior and Epworth League every Sunday. My school teacher is Miss Stackhouse, my Sunday school teacher is Miss Brickson, and our pastor is Rev. I. M. Hargett. I like them all very well. I am president of the Junior League. If we go to Sunday school every Sunday in the year, at the end we will receive a gold button, and if we go to church we will receive a cross or star with our birth stone in it. My birth stone is ruby. I am trying to get both. I have not missed a Sunday yet. I have four brothers, but no sisters. I have twin brothers named Johnnie and Bahale. Here is my question: What two verses in the book of Proverbs are alike?
Inwood, Iowa. Esther Bahmsen.

Esther, you certainly seem to be a very busy little girl, and I am glad of it. That is the way to be happy. Come again.

Dear Aunt Flora: Will you admit another little boy? I am nine years old. I live on the farm, and help papa and my brother work. I have five brothers and two sisters. My oldest brother wrote a letter once, and it was printed. I am going to school, but it is so cold we get very cold on the way. Miss Biddie Guin is our teacher, and she is a good young woman. We all like her. Our Sunday school has closed till better weather. It will soon start again. Brother Guthrie is our pastor. He has been here three years. I will close by asking the cousins to please send me some post cards.
Covina, Ala. Tallie Miles.

Tallie, you must bring the little sisters along next time. I am always sorry to hear of a Sunday school being closed on account of the weather. Next winter you kick against that. It should go on.

Dear Aunt Flora: I am a little boy 10 years old. I enjoy reading the Children's Page. We have seven days more of school. I like to go to Sunday school. I am in the third grade. I have a little sister 10 months old, and she is the sweetest baby I ever saw. I hope to see this in print.
Philpot, Ky. Carradine Bailey.

Carradine, I am glad your little sister is the sweetest in the world to you. It is good for a boy to admire his sister.

Have You Seen That New Song Book REVIVAL NO. 6.

It's attracting some attention.

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OUR DEAD.

W. A. BEARD AT REST.
"A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which only Christ can fill."

"The golden gates were open wide,
A gentle voice said come
And angels on the other side,
Welcomed dear Walter home."
Oh, our home was rendered desolate and our hearts made sad! Oh, so sad, so sad, on February 23, 1910, when the Lord called my dear companion, W. A. Beard, to live with him. He was born July 23, 1873. Oh, we miss him so much. He leaves a wife, one boy and seven little girls; also a father, a brother and a host of friends to mourn his departure. We loved him so well. He was a tender and loving husband and father.

Walter was a true Christian. He has gone where there will be no sorrow and sickness. We know where to find him by the life he lived. Oh, it is so good to love the Lord, for we have tasted "and have seen that the Lord is good." He has been my helper in this hour of affliction.

Walter first had a gripe, then pneumonia followed. He suffered so much. All was done that the doctor and loving hands could do, but now he is through with suffering. I am glad he is through with the trials of this life. I thought that I needed him so much to help me train my little children up for him, but the Lord knew best and called him home. So I bow in humble submission to his holy will, and ask the Lord to give me a double portion of His Holy Spirit, that I may be able to teach and train them up for his service.

He gave his life to his children,
And was training them up for his God,
And left them a "heavenly heritage,"
While he sleeps beneath the sod;
And they follow on in his footsteps,
His example to imitate;
And when life's trials are ended,
We will meet at the Pearly Gate.

Dear Walter, we do not think thee dead,
But in Jesus sweetly sleeping,
Beyond the tears of weeping,
We know where to find you Walter,
For we know the way to God,
And we will meet you in the evening
When we rest beneath the sod.

Then look every day for us, Walter,
We are coming, one by one;
We are living out our days on earth,
And our task will soon be done,
Soon you will hear the door bell ring,
You must open the door wide Walter,
For we expect to all come in.
His devoted wife, CLEMMIE BEARD.
Carthage, Miss.

WALLINGFORD.

Lelia Josephine Browning was born July 12, 1852, the daughter of Louis and Nancy Browning, of Fleming county, Ky. She was converted and joined the Methodist Church when but a girl about fourteen years old.

She was first married to Mr. J. A. Foxworthy December 25, 1869. To this union there was born one child, Mrs. G. W. Davis. Mr. Foxworthy died Jan. 11, 1871. She was married the second time November 9, 1876 to Mr. Manford Wallingford, of Mt. Carmel, Ky. To this union there were born six children, Marvin, Bell, William, George, Bruce and Lelia Browning. She died Sunday, May 29, 1910, about 12 o'clock, of goiter. Mrs. Wallingford's desire was to be of service to some one as long as she lived. Thus she found special delight in teaching her Sunday school class and leading the Woman's Foreign Missionary Society the last time she visited the church, and thus referred to it during the three weeks of her sickness. Even in her sickness she was thoughtful of others, and when the dainties provided for her by kind friends and relatives could not be eaten she would suggest they be sent to some one else who was sick or shut in.

She was a devout Methodist, ever faithful to her church, and desiring for it the best ministry; feeling that a cheap ministry is expensive at any price.

She was a friend to the colored people, which friendship she had shown by teaching them in Sunday school for quite a while.

She has gone to her reward. May the richest blessing of our God come on the bereaved family and may the mantle of mother fall upon the children is the prayer of her pastor, W. L. Clark, P. C. Mt. Carmel, Ky.

RAGAN.

Mrs. Susan Ragan, wife of the late Rev. G. G. Ragan, of the Kentucky Conference M. E. Church, South, was born in Pulaski county, Ky., May 5, 1828, and died at her home in Jessamine county, Ky., May 23, 1910, in her 83rd year. She was married to Rev. G. G. Ragan April 8, 1850. Before

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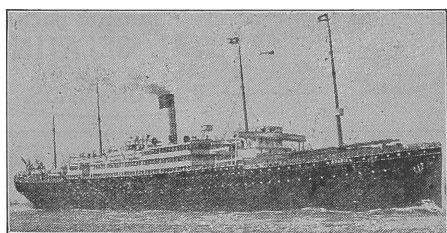
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ner marriage she was a Miss Godbey, being a sister of Rev. W. B. Godbey, D. D. (who has done more for the cause of holiness than any other living man). Sister Ragan was the mother of six children, four sons and two daughters. Three of the sons are well known to the Methodists of Kentucky, W. B. having served as F. E. of the London district, and at present serving the Hazel Green charge, Josiah is pastor of the Methodist Church at Irvine, Ky.; John G. is pastor in the M. E. Church.

Sister Ragan was converted while young and joined the Methodist Church, and lived a consistent Christian life to the day of her death. She shared the life of an itinerant Methodist preacher for many years without a murmur or complaint. She lost her eye sight about eight years ago, and never regained her sight, but during all her blindness she was always cheerful. Her funeral was preached by Dr. E. A. Pearce, and the remains was laid to rest in the beautiful Buffalo cemetery at Stanford, till the dead in Christ shall rise. Before crossing the last river she called on her children to sing and pray, and while they did so, she shouted her way home to glory. Her memory will linger with those who knew her.

May the Father comfort the bereaved children, who were so faithful during her last sickness, and as they pass over one by one, may they make an unbroken family over there.

J. L. HUTCHINS.
Parksville, Ky., June 6, 1910.

FRANKS.

Mrs. Elizabeth Franks, wife of C. C. Franks, of Booneville, Ark., died May 26, 1910, at the age of 74. She was a reader of the Herald and a consistent Christian. Her life while here in Booneville was a life of purity which won for her a host of friends, who join the lonely husband in mourning their loss, which is her gain.

A FRIEND.
Booneville, Ark., May 9, 1910.

CATRON.

On May 29, 1910, the death angel came into the home of Mr. John Catron and took from him his beloved wife, who was born September 19, 1878. She leaves to mourn her death a heart broken husband, two little children, a father, brothers, sisters, relatives and a host of friends, but we know that their loss is heaven's gain. She was converted at the age of 18 years, and later joined the Baptist Church at Louisville, Ky., of which she was a member until August, 1909, when she, with her husband, united with the Methodist Church at Fellowship, Pulaski county, Ky. It was during a revival meeting at that place that the writer first met Sister Catron. She was a

devoted worker for the Lord, always ready to do something for the cause of Christ, and by her pure life that she lived and her constant prayers, she led her husband to Christ. In a conversation she had with me she spoke of how willingly she would lay down her life were it God's will that her husband might be saved. We do not know, nor can we understand why God called her home, as such Christians are so much needed in our land. Yet we know that God knows best. He knew it was best to call her from this world of sin and sorrow to a land of bliss. Her life here was short, but she completed the work God gave her, then he said, "Well done, thou good and faithful servant, come up higher." Sister Catron always enjoyed talking on the Bible and her Christian experience, and how good and gracious the Lord had been to her to hear and answer her prayers and through prayer and faith at one time the Lord wonderfully healed her of throat trouble, and to him she gave all the praise.

She was indeed a true and humble child of God, and while her heart-broken husband is left with two little motherless children to mourn over the loss of his loved one that has gone on before, I am glad to say that he weeps not as those who have no hope, for he knows that today his wife is with the redeemed, though in this life he will never have the privilege of again being with her, that she can never come to him again, that she can no longer share with him his joys or his sorrows, which ever time consolation to know that he can go to her; that he can meet her again in that home beyond the skies where no tears are shed and no goodbyes are spoken. I will say to Bro. Catron, to look to Jesus in this sad hour of trouble, for he can comfort when all others fail, and am glad you can by the grace of God, teach your little children as they become older the ways of salvation, and that you can truthfully impress it upon their mind and hearts that their mamma is in heaven, and that she is waiting and watching for you over there.

After a short service conducted by Dillard Couch, Sister Mary Catron's remains were laid to rest at the Flat Lick cemetery to await the resurrection morn.

She is sleeping, sweetly sleeping,
In a new-made grave today;
We are weeping, sadly weeping,
For the dear one gone away.

Call not back the dear departed,
Anchored safe where storms are o'er,
On the borderland we left her,
Soon to meet to part no more.
Valley Oak, Ky. Lucy B. Couch.

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OF ASBURY THEOLOGICAL SEMINARY

Our Weekly Review

By Mrs. Bettie Whitehead.

Woman's Work for Christ—Her Authority.

In the art gallery of one of our national expositions a woman was studying the picture of "Rizpah and her sons." While she looked at the cold, grey rock in front, her hair tossing in the air while the bodies hung on the crosses, the vultures hovering near eager for their prey, the scene lived before her; the mother's note of anguish seemed echoing in her ear, when suddenly she heard a voice, "That is just like a woman." She saw a farmer gazing at the picture and wiping the tears from his eyes, murmuring slowly to himself, "That is just like a woman." This is our apology for our interest in the heathen—it is just like a woman. Our women stand guard to purify and redeem homes. We are driving back the vultures of heathendom and have become the mother heart surrounding the heathen world with Christian influence.

It is said in the Arctic country the nights are months in length, and they have the custom as the nights are almost over, of collecting on a neighboring hill to wait for the longed-for rising of the sun. As the stars disappear and the tokens of the coming dawn illumine the eastern sky, the multitudes increase. As the first streaks of sunlight flash across the icy plains the people join in one grand chorus. Does this not typify the dawning of a new day in the church? The Sun of righteousness has arisen with healing in his wings for all people, and the non-Christian lands are catching the golden light which proclaims the birth of a new day in the life of the church, which we trust will never close until we can say, our

"Redeemer, King, Creator,
In bliss returns to reign."

"Sisters of the Louisville Conference, are we endeavoring to keep up the record of those who have borne the burden and heat of the day? Who will step in to fill up the ranks where fell Frances Willard, June Nicholson, Mattie Watts, and others who now rest from their labors? Who will be the Deborah to lead the army of Southern Methodist women to final victory? Who will hear the call to arms and conferring not with flesh and blood, dare to do for a perishing world? In the face of what has been accomplished in the past thirty-two years, the developments of recent years, the fallen doors of heathendom, the piteous cry of hungry hearts, the facilities for travel, the brevity of life and the fulfillment of the prophecy that when the gospel shall have been preached to all nations, the coming of our Lord would be ushered in, we should count it an inestimable privilege to live in this the day of good tidings, and untrammelled opportunity. Friends, let us bend our ears to catch anew the original commission to go tell the world that we worship a risen Christ, a reigning Christ, one who goes forth conquering and to conquer and who shall reign until he hath put all enemies under his feet. Shall we hear

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and do? We must, for we have the unfailing support of the promise that the kingdoms of this world are become the kingdoms of our Lord and his Christ. Every knee shall bow to him and every tongue shall confess that he is the One mighty to save and strong to deliver. Our responsibility is urgent. We are not here to play, to dream, to drift; we have hard work to do and loads to lift; we dare not shirk the struggle but face it as God's gift. Let us awaken to realize the fact, that,

"The work which centuries might have done,
Must crowd the hour of setting sun."

Let me say in the language of Bonar:

"The time is short!

If thou wouldst work for God, it must be now;

If thou wouldst win the garland for thy brow,

Redeem the time.

"Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;

Set out with girded loins upon the way;

Up! Linger not!

"Fold not thine hands!

What has the pilgrim of the cross and crown

To do with luxury or couch of down? On, pilgrim, on!

"With his reward

He comes; he tarries not; his day is near.

When men least look for him, he will be here;

Prepare for him!

"Let not the flood

Sweep thy firm feet from the eternal rock;

Face calmly, solemnly the billow's shock;

Fear not the storm.

"Withstand the foe;

Die daily, that forever thou mayest live;

Be faithful unto death; the Lord will give

The crown of life."

As To Miss May Belle Dodge.

The following letter will explain itself, coming from Rev. Charlie D. Tillman, who himself has recently passed through the great sorrow of burying his only son. It was written because this devoted Christian woman who recently went to heaven, daughter of Rev. W. A. Dodge, deceased, was in the employ of Brother

Tillman many years, where he had ample opportunity to study her Christian deportment, and therefore, he is a competent witness, as to what she was in religious character. It was written to Rev. Clement C. Cary, Atlanta, Ga.

Dear Brother Cary: As you are so familiar with our sorrow through which we are passing, you will understand why I have delayed in writing you concerning some of the things as to Miss May Belle Dodge. When I undertake this, I feel so helpless to express what I have in mind relative to that lovely Christian character.

She was associated with us here in the office for ten or twelve years, and during the time we found not only her words of wisdom helpful to us in a business way, but her example was really much to us and especially to the young ladies who have been here in our employ. They looked upon Miss May Belle as their friend, one really who could almost take the place of mother and sister to them. The young lady who is now taking this dictation will bear me out in this statement, and as we stood together looking on her face as she lay in her casket, we thought of the many comforting and helpful words which she had given to us in years past. She is one that will be missed in more ways than one and we cannot understand why we have to say good-bye to such as Miss May Belle, but we know that God knows best, and we have learned to be submissive to his will.

As these slip away from us to a better world than this, we feel a stronger pull on us to make the landing, and we are determined by God's help that we shall make it. We think of a great many things we might say, but words fail us, and we trust that

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this little contribution may be of service. Yours in his name,

Charlie D. Tillman.

Atlanta, Ga., May 28, 1910.

Will you please pray for the restoration of my health. I want to be well if it is God's will. An afflicted sister, Mrs. C. P. Gamble.



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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST: Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, July 27, 1910.

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CHAPTER XLI.

TRAVELING UP THE PENINSULA.

An incident that touched my heart in the meetings at Seoul, was the coming of Bro. Moose and his two little daughters, on pack horses two days' journey across the plains to attend the meetings. He is pastor of a church and presiding elder of a district back in the interior. He is one of the most devout men in Korea, and is full of a joyful faith for the coming of a great wave of salvation over the people for whom he labors. He stopped at Dr. Hardie's. The Hardies seem to keep a hotel; I would not undertake to tell how many people were at their table while we were there, and there was a glad glow of welcome for them all. I mentioned the fact that Dr. Hardie has three girls at Millersburg Female College; that leaves a son and daughter, young children, at home. When the two Moose children came in, it was delightful to see the joy of the four. It is rare that the children of the missionaries get together, and when they do, there is a merry romp. Bro. Moose had the pleasure of seeing his eldest daughter, a very bright girl of twelve, graciously blessed in the meetings. He had business in the city, which he looked after during the day attending the meetings at night. One afternoon a telegram came that his wife was quite sick. Their little baby boy, *Morrison*, is only three months old. At once Bro. Moose was away, leaving his little girls behind, and taking his faithful Korean servant with him. The sun was soon down, and we followed him in our thoughts as he hastened forward under the stars, with prayer and hope. If there should be dining rooms in heaven, and the serving of meals, it would be a joy to me some sweet day over there to gird myself, and walk behind the chairs and serve these missionaries.

The missionaries of the various churches in Korea did a wise thing when they made a geographical division of the peninsula, allotting each denomination certain territory, so that there will be no building of altar against altar, or cross-firing into each other's regiments, as this little army of the Lord marches forward to capture the nation for Christ. When this division was made the Methodists, living in that territory which fell to the Presbyterian Church, joined the Presbyterian Church and, Presbyterians living in the Methodist territory, came into the Methodist Church, and so it was of all denominations. Of course this did not include the missionaries, but the native members.

All the denominations have churches in Seoul, the national capital, but work out from this common center into their several territories; this is my understanding of the situation. In this division,

Songdo, one of the ancient capitals, and the second city in population in Korea, fell to the Southern Methodists.

Early Monday morning, April 25, Bro. Pierce and myself were off for Songdo. After we had gotten on our train at the station, Dr. Underwood, Presbyterian, the oldest Protestant missionary in Korea I believe, not an old man, in fact, one of the most wide-awake, active men we have met in our circuit of the globe, came into our train to tell us good-bye and wish us Godspeed. "Doctor, what about this million souls for Christ in Korea this year?" I asked, and he answered, "Every mission section that takes the million souls for its motto, believes for it, and works to it, will get them. Those sections who do not take this motto, have not the faith for it nor work to that end, will not get them." I find that by putting an extra gallery in our new church, it will hold our share of the million." The preacher's face was beaming with faith, and his eyes flashing with purpose while he spoke, and I have no doubt that he will have a great harvest of souls.

Songdo is only about fifty or sixty miles from Seoul, traveling north toward the Manchuria border. We found the valleys between the mountains broader than down in the region through which we came up to Seoul, and the carefully cultivated fields have the appearance of fertility.

When we arrived at Songdo, Dr. Reid and Rev. F. K. Gamble met and gave us a most cordial welcome. Songdo, like Seoul, lies in a valley surrounded by a circling chain of mountains. Many centuries ago it was the capital city of Korea, and is now the second city in number of population. The grim old walls, gray and crumbling with age, encircle the city, running along on top of the ridge and up the mountain crest, not only taking in the habitations of the people but the low, surrounding hills and many hundreds of acres of land, growing gardens, rice, wheat and barley fields. The beautiful hills within the gates are covered with spreading chestnut trees, and at this time underneath the trees masses of wild flowers are blooming.

The Southern Methodists have set themselves to the splendid task of capturing this city for Christ. A band of missionaries never gathered about a richer harvest field or one more ready for the sickle. The Missionary Board of the church has been very fortunate in securing seventy-two acres of land beautifully located for their purpose. The Woman's Board has fifteen or twenty acres on which has been erected a handsome stone structure costing some \$15,000; such a building would have cost far more at home; this is *Holston Institute*, a school for girls. They also have a large, brick

building, a home for the women who have charge of the girls' school.

There is the *Anglo-Korean School* for boys. They have a handsome, stone dormitory costing \$6,000. Stone is on the ground for the main building of the *Anglo-Korean School*. It will cost \$50,000. Mr. T. H. Yun, of the school, is now in the United States raising money to erect the building. There are four excellent residences for missionaries, and a fifth now being erected.

The Ivey Hospital, of which Dr. Reid has charge, is a beautiful, stone structure costing \$6,500. Another large ward or wing is to be added to the hospital plant soon.

There is the *Indiarubber house*. This was the first mission home of the place, and got its name from the fact that as additional missionaries would come out, they would add on another room, stretch out the dimensions to meet the emergencies until they had covered considerable space. This was a cheap affair, but now that the missionaries have moved into their new homes, the *Indiarubber house* is used for recitation rooms for the boys' school.

The church was fortunate in securing a fine stone quarry on the mountain side near the building site of the mission plant, and cheap labor has made it possible to put up the above buildings at much less cost than could be done at home. I doubt if there is a handsomer, or more substantial church property on the globe for a smaller outlay of money, for beautiful situation, attractive architecture, substantial material, workmanship and general convenience. We have seen nothing quite up to it in our tour around the world.

We have four congregations here, with three houses of worship, a baptized membership of about eight hundred and several hundred adherents, with some sixty or sixty-five thousand people ready for the gospel. The churches are very poor houses and entirely inadequate to accommodate the people. They were erected hurriedly with what material could be had, and in the days of the *Indiarubber house*, were quite equal, if not superior, to the homes of the missionaries. But now that the schools and workers are well housed, immediate attention should be given to church building. The missionaries at Songdo are very anxious for a church building at the south gate; it is a central location, and would be surrounded by and in close touch with thousands of people. This church should be built to hold from two thousand to twenty-five hundred people. It could become a great rallying point for special revival efforts, religious conventions and conferences. Such a church would have a great congregation from the very first, and all the time. The matter of adequate church buildings for Songdo is one of the very greatest importance. These people, hungering for the gospel, ought to have an opportunity to hear it at once, and a sufficient church house should be erected for all of those who will give their hearts to Christ. How I should love to be one of two hun-

(Continued on page eight.)

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OF ASBURY THEOLOGICAL SEMINARY

✠ Christian Science Briefly Stated. ✠

J. D. LESLIE.

An article recently appeared in one of the popular magazines, written by Harold Bolce, from which it would appear, that almost the entire body of 170,000 or more students of both sexes in the principal seats of learning in this country, were being led into the disbelief and rejection of the fundamentals of Christianity as taught in the Scriptures and by the church standards.

I cannot but feel in the reading of this article, that Mr. Bolce was out gunning after the skeptical crowd, rather than believers. While his statements may be all too true so far as these are concerned, there are undoubtedly thousands of true disciples of our Lord among these students. But this article has the rather to do with the modern sect, who in many of their assumptions, so counterfeit Christianity, that it may not be readily detected save by experts in the knowledge of Godliness. Its unscriptural origin is demonstrated in the fact, that its disciples are practically divorced from personal touch with the inspired Word of God, by only receiving its teachings and that voluntarily through a key (the text-book) furnished by its founder, Mrs. Mary Baker G. Eddy. Her exposition and explanation of Scripture is evidently the real inspired Bible of Christian Science. She seeks to dominate her followers, as Jesus Christ has his disciples during the past ages. The proof of this is, that while she recognizes Jesus as the Son of God, she places great stress upon and emphatically teaches, that we all are likewise the sons of God. Her book, "Unity of Good," page 36, reads: "Spirits never sin because spirit is of God. Hence as spirit soul is sinless and is God, therefore there is, there can be no spiritual death." This statement declares mortals to be divine, and it is upon this teaching that she bases the divinity of Jesus. There is no other inference as she denies his deity. In her rejection of the Trinity, which includes the doctrine of the deity of Jesus as set forth in the Apostles' Creed, accepted and recognized by Protestantism, she says on page 6: "The People's Idea of God." "The glorious Godhead is Life, Truth, and Love, and these three terms for one divine principle, are the three in one that can be understood." Page 64 in her book, "Unity of Good," says: "The Ego is divine consciousness, eternally radiating throughout all space in the idea of God, Good, and not his opposite evil. The Ego is revealed as Father, Son and Holy Ghost; but the full truth is found in divine science, where we see God as Life, Truth and Love."

In the above Mrs. Eddy admits the scriptural statement of Father, Son and Holy Ghost, but calls it an error, corrected in the revelation of truth as revealed by her in Divine Science.

Page 377, "Science and Health," edition of 1887, says: "The theory of three persons in one God suggests a heathen god. People go into ecstasies over a personal Jehovah when in fact he is a divine principle." "The divine principle, not person, is the father and mother of man and the universe."

She assumes greater dignity and authority than Jesus by rearranging the Bible to harmonize with her teachings. As for example: The clause of the Lord's prayer is changed from our Father, which art in heaven, to "Our Father Mother God all

harmonious." "Science and Health Edition 1908." In her book, "Christian Science and Pantheism," page 23 it reads: "Applied to Deity, Father and Mother are synonymous terms; they signify one God. Father, Son and Holy Ghost mean God, Man, and Divine Science." She further declares in "Unity of Good," page 78, "In Science Christ never died. In a material sense Jesus died and lived. The fleshly Jesus seemed to die though he did not."

Who that reads the following quotations can believe for one moment, that the shed blood, the vicarious sufferings and death of Jesus have any real place in Christian Science theology? The very necessity for it all is unequivocally denied. The wayfaring man though a fool, need not err in this. Mrs. Eddy's book, "Unity of Good," page 67 reads: "As with sickness, so with sin. To admit that sin has any claim whatever, just or unjust, is to admit a dangerous fact. Hence, the fact must be denied; for if sin's claim be allowed in any degree, then sin destroys the at-one-ment, or oneness with God, a unity, which sin recognizes as its most potent and deadly enemy." Page 64: "Soul is sinless and immortal, in contradistinction to the supposition that there can be sinful souls or mortal sinners." Mrs. Eddy's book, "Retrospection and Introspection," page 88, reads: "Since there is in belief an illusion termed sin, which must be met and mastered, we classify sin, sickness and death as illusions. They are supposititious claims of error; and error being a false claim, they are no claims at all."

Too little is said by the clergy of the various Protestant bodies in controverting the monstrous errors of Christian Science, assigning as a principal reason, that the discussion will only advertise the system resulting in adding to its numbers, rather than hedging against it. Mrs. Eddy forbids controversy and enjoins silence upon her disciples. She is a thousand times willing to square off with the clergy on the keeping mum question. So ambiguous, so metaphysical are her teachings, that few of the best informed among her own disciples, can give a clear statement of their dogmas. But the clergy should by this time have their eyes wide open to the fact, that many of their flock find themselves impaled within the Eddy fold, not having a suspicion that the fundamentals of salvation are denied as explained above. What Christian Science preacher, teacher or practitioner, explains to the amateur coming under their teaching that the deity of Jesus, the personality of God, the doctrine of the Trinity as taught in the Apostles' Creed, the existence of sin, or of a personal devil, the need of the shed blood, sufferings, death and resurrection of Jesus, were all false beliefs, based upon pure illusions? While all these are admitted by Mrs. Eddy as delusions, they are absolutely denied as facts. One more quotation on the line of delusions. Mrs. Eddy's book, "Unity of Good," page 53: "In Christian Science there is no matter; hence matter neither lives nor dies. . . . What then is matter, sin and death? They can be nothing except the results of material consciousness; but material consciousness can have no real existence, because it is not a living, that is to say, divine and intelligent

reality." Page 42 says: "Examine that form of matter called brains, and you find no mind therein. Hence the logical sequence, that there is in reality neither matter nor mortal mind, but that the self-testimony of the physical senses is false."

Could any system of belief be conceived of, that would place a more impassable gulf between the soul and the provision God has made and devised in Christ and redemption for man's salvation, than is set forth in the facts presented as quoted from the writings of Mrs. Eddy? Is it not clear that the whole thing in its teaching is a mere juggling with the most sacred, the most mighty truths of divine revelation, necessarily placing its disciples where God and Christ and the Holy Spirit cannot reach them? The very thing claimed by them in proof of their "Science," that is, serenity of mind, immunity from trouble, anxiety, temptation and disquietude of conscience, is to the true child of God, who knows experimentally the peace and rest of God that passeth all understanding, the most positive proof that the Spirit of God has been grieved away and that divine light and truth are supplemented by the deepest darkness known to God or man. Now when God is shut out of the soul and the darkness of an eternal death is relieved by a delusion wherein darkness appears as light, the saying of Jesus is literally fulfilled though inversely, "If therefore the light that is in thee be darkness, how great is that darkness"; the false light resultant from the absolute loss of susceptibility to divine light. This state is most graphically described along with all the steps leading thereto, in 2d Thess. 2:3-13:

"Let no man deceive you by any means, for that day shall not come (the day of Christ's coming) except there come a falling away first and that man of sin be revealed, the son of perdition."

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

"And then shall the wicked be revealed, Even him whose coming is after the working of Satan with all power and signs and lying wonders."

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." "And for this cause God shall send them a strong delusion that they should believe a lie; that they all might be damned who believe not the truth but had pleasure in unrighteousness."

The fulfillment of these scriptures are at our very doors to-day so clearly "That he may run that readeth it." Hab. 2:2.

I come now to one of the most important facts connected with the illusionary feature of Christian Science, namely, the positive claim of immunity from both physical and mental suffering. How is it that persons of this faith, who are known to contract contagious diseases and are subject to the various forms of sickness, and painful bodily injuries common to humanity everywhere, positively assert that there is neither sickness nor physical suffering, when all the external evidences demonstrate to the contrary? The answer is found in the quotation already given from the book "Unity of Good," pages 53 and 42. These quotations are summarized in the last clause of page 42, viz.: "There is in reality neither matter nor mortal mind, the self-testimony of the physical senses is false." Therefore it is taught that physical and mental suffering no matter how intense, must be denied. To admit would be to recognize a delu-

sion as real. Therefore what would be a real falsehood to us erring mortals, who accept the evidences of sight, sense and feeling, would be sacred truth to our Science friends, who regard all such evidences as illusions. Nevertheless, be it said to their credit as a safeguard to physical decay or insane asylums as well, they are careful to appreciate and to use the illusion of money wherewith to procure the illusion of food, wherewith to satisfy the illusion of hunger. And the same may be said of all the other necessities connected with mortal illusions all along the line. The founder of Christian Science excuses these unscientific practices on pages 54 and 55, "Unity of Good," viz: "The present mortal sense of being is too finite for anchorage in infinite good, God, because mortals believe in the possibility that life can be evil. The achievement of this ultimatum of Science, complete triumph over death (and mortal sense) require time and immense (Spiritual growth)." Any one incapable of seeing through this explanation clearly would likewise be incapable of seeing through a stone wall if only two feet thick.

Space does not permit the discussion of the healing question, only this much: If the failures to affect bodily healing and to prevent physical death were as faithfully recorded and promulgated as the seeming successes along these lines, it would be demonstrated that infants, children, youth, middle and old-aged people in the Christian Science faith, share the common lot of all mortals.

The writer is impressed, and the conviction is shared by tens of thousands through the land, that the sick and dying of all ages in this sect are permitted to endure the very extremes of pain and suffering oftentimes on sick beds, which might be prevented or alleviated by remedial agencies through skilled physicians, but withheld because of their accepted belief that "There is neither sin, sickness nor death," "That the self-testimony of the physical senses is false," and that "Material consciousness can have no real existence." Therefore the afflicted one is not sick, nor suffering in body at all, but laboring under a delusion; the only treatment prescribed by the Christian Science practitioner being to convince the patient of the delusion under which he labors thus raising him up to life and health.

But if the patient fails to accept the instructions given, and death follows, what then? There can be but one intelligent answer given by the practitioner so instructing, harmonizing with the teaching as has been fully explained, viz: The patient died because he failed to act upon the instructions given—he was untrue to his science—he would not work—would not accept "The evidence of his senses as false"—would not arise and walk—therefore, he is responsible for his own death.

WORLD MISSIONARY CONFERENCE.

Twelve hundred delegates from all over the world were in attendance. They represented 160 different churches and organizations. Over 100 of them were men and women from the front—missionaries who had spent years on the field.

For ten days the meetings continued. The Assembly Hall of the United Free Church, which seats 3,000 persons, was filled three times each day. Besides this chief meeting of the delegates, there were regular sessions maintained at the Synod Hall belonging to the City of Edinburgh, and another gathering at the Assembly Hall of the Established Church of Scotland. These two meetings together had a regular attendance of at least 4,000.

"Never since the ecumenical councils of the early ages was there a gathering so unique and deserving the name of Catholic. You have come in the King's name and on his business. We are assured of the prayers and sympathy of the Greek and Roman churches," said Rev. Wallace Williamson at St. Giles at the opening service.

The new King George sent a stirring message. Former President Roosevelt sent a letter, regretting that he could not be present to fulfill his commission as a delegate from the Reformed Church in America. William Jennings Bryan, a delegate, addressed the Conference in the Assembly Hall and also spoke at one of the great night meetings. The Moravian Bishop LaTrobe bore a message from the German Colonial office.

Of the 1,200 delegates, 600 represented American churches and societies. This was due to the fact that representation was in accordance with the amount contributed for work among non-Christians, by the various churches and societies. The United States and Canada, according to the figures, prepared by the Conference, gave nearly one-half of the total amount contributed for foreign missions.

These figures were based on the reports of 1907. The contributions of America have increased from \$9,776,305 in 1907 to \$11,317,000 in 1909.

As a result of this large representation, American ideals and methods received a good deal of attention. The work of the Laymen's Missionary Movement and its plans were endorsed by many speakers. They called for its continuance so that Christian men everywhere may be aroused to their responsibility for the spread of Christ's Kingdom throughout the world. J. Campbell White, general secretary of the Movement in the United States and Canada, took part in many of the discussions and spoke at one of the night meetings.

It was truly a representative world conference. In talking of missions the world was regarded as a single unit—"one great neighborhood," as John R. Mott put it. "This world is not much larger than one-third the size it was in the last generation."

The message of King George was read at the opening session by Lord Balfour of Burleigh, who presided. Lord Balfour outlined the scope and plans of the Conference. A striking paragraph was:

"We are divided in some respects, but we are united under one great command, 'Go ye into all the world and preach the gospel to every creature.' We have the same marching orders—orders the validity of which are not only generally but universally accepted. No one denies, no one can deny, the obligation. It must be to us a humiliating thought that though that command was given nearly twenty centuries ago, it has not yet been adequately fulfilled."

Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, also spoke on "The Leadership of Christ." He said in part: "Our very presence proves that we are under the leadership of our Lord Jesus Christ. There is not one of us who cannot trace the leadership of Jesus Christ in his life. I can only bring back to your mind the meaning of his leadership. When he was here on earth with us he said, 'Follow me,' 'Come unto me,' 'Abide in me.' When he was gone the sense of his leadership became intensified, as he said, 'If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.' If it were not that Christ is leading us we would not be here. His hand has been guiding us. His leadership involves following him

to the uttermost parts of the earth. May we learn together what we cannot learn apart. Some say that we are attempting the impossible, but I say, with General Armstrong, what are Christians for but to achieve the impossible? We know how great the undertaking is. Look unto Jesus, the author and finisher of our faith."

The difficulties confronting the Church on the mission fields were boldly faced. Overlapping of work by different denominations was condemned, so that the work of a Baptist should not be duplicated by a Methodist. These problems were handled in a broad, statesmanlike manner. The recommendations of the conference will have great influence on the mission work of all the churches. Questions of doctrine or church government were not considered.

The most important step taken was that looking to the formation of an International Missionary Committee. The plans for this were completed and accepted before the Conference adjourned on June 24th, according to cable advices, but the details have not yet reached this country.

"The work demands co-operation and a united front. Overlapping and duplication of work must cease. Only by mutual helpfulness can the gospel be carried to the last man. The native Christians do not care about our sectarian divisions. They know only Christ.

"The urgency of the task was specially emphasized. Again and again did the various speakers declare with the utmost conviction that owing to extraordinary conditions more could be done to spread Christianity in the next ten years than in the fifty years following. The call to the Christian people of the world to meet their responsibility by supplying the needed funds, by sending the men and by constant intercession was strong.

"Above all things was the challenge to meet the Moslem advance. The reports of the Commission carrying the gospel to all the non-Christian world told of the great advances being made by Mohammedanism in Africa, in China, in India, and many of the Islands of the Pacific Ocean. The Prophet is gaining more converts in Africa to-day than Christianity. The Christian Church is advancing from the South, but Mohammedan followers are at work among the pagan tribes in the North.

"Every Mohammedan trader, we are told, is a Moslem missionary. As they trade throughout Africa they tell of their faith. It is an advance on the religious beliefs of the pagan tribes and they accept it with avidity. They would accept Christianity just as willingly if Christian missionaries were sent to them. After once becoming followers of the Prophet, they offer a most difficult problem to the Christian missionary. There are whole tribes in Africa today, ranging from 5,000 to 2,000,000 persons, who have never heard of Christ. These facts were brought out at the Conference. The seriousness of the situation must be realized by all of us. We must meet this challenge."

EBEN E. OLCOTT.

THE OLD SCOTTSVILLE CAMP.

Mrs. Clara E. Finley.

Praise God for dear old Scottsville camp, which since her founding in 1887, has stood for scriptural holiness, and is still preaching and teaching entire sanctification as a second work of grace subsequent to regeneration believed and received in this life, by simple faith in Jesus Christ.

The first holiness camp in Texas—the mother of all other camps—because of her faithfulness to God and his word stands today with her beau-

tiful grounds, commodious tabernacle, comfortable tents, eating house for the accommodation of all, rates reasonable, two good wells and a lovely spring.

The board of managers in their untiring zeal look after the temporal wants of all. Praise God for Bro. J. F. Browning, her dear old founder; may the Lord preserve him to the end of his days, also his co-helpers—Scotts, Winstons, Bedell, Was-kom and many others, whose generosity will ever make their names precious to all.

And we praise God for their wisdom and discretion in the calling of ministers, singers, and helpers from year to year whose names and faces throng before us; each of whom was a benediction to us.

But best of all is the missionary spirit which produced our loved missionary, Miss Mattie Long, who, for seven years, has left home and loved ones for far-away India to declare this wonderful salvation to those benighted ones. She will be with us this camp meeting, her first trip home. Don't fail to come and see and hear her as she tells us of her life's labors there.

I must add a word of praise and thanksgiving to God for what Scottsville has been to one these twenty-two years and the rich blessings and untold joy and peace that has come into my life since the sealing of the Holy Spirit received on that dear old spot.

Truly he has been my guide and teacher and abiding comforter, which Jesus said he would be. Marshall, Texas.

EVANGELISTIC AND PERSONAL.

Rev. L. E. Hurt writes that he and Bro. Royster have just closed a good meeting at Aberdeen, Ky., and are now engaged with Bro. Alexander near Woodberry, Ky.

Rev. J. J. Smith, a well known and successful evangelist, formerly of Kentucky, but now a resident of Big Springs, Texas, is engaged in a camp meeting at Water Valley, Ky.

Rev. J. H. Newberry has been conducting an evangelistic campaign on the Pacific coast and will continue until September first, after which time he will be open for calls east of the Rocky Mountains. He may be addressed at Rosalia, Wash.

Rev. Jordan W. Carter, of Lexington, Ky., made THE HERALD office a pleasant call as he passed through the city en route to Brownsville, Tenn., where he is engaged for a meeting. Bro. Carter is one of our tried and true evangelists who does not compromise with sin nor fails to hew straight on the line of holiness.

Rev. E. M. Vance, pastor of Clay Street M. E. Church, South, Henderson, Ky., has recently held a fine meeting in which there were 159 professions of conversion, reclamation and sanctification. Rev. T. F. Maitland did the preaching and W. B. Yates led the singing. A fuller account will be given of this great revival.

Rev. E. L. Sanford: "We closed our first meeting for this year on the Grand River's Circuit at 'Tucker's Temple' last Sunday, and it was a great success as several souls were saved and the church was stirred. People came several miles to attend these services. One interesting feature of the meeting was the conversion of an old man and his wife, he being seventy-six and she sixty-nine years of age. The Lord gave us a great meeting here last year in answer to prayer and the fruits still abide. Our next meeting will be at Paradise Church on this circuit. We covet the prayers of the Lord's people for this part of his vineyard.

Anyone wanting any help for August please write immediately to Grand Rivers, Ky.

Rev. Albie Irick: "We have just closed a very fruitful camp meeting at Paris, Texas, under a large tent. Many souls were saved and sanctified. There are some as fine saints here as you will find on earth. They are pushing red-hot holiness and the Lord is greatly blessing their labors with fruit that will remain. The meeting was blessedly triumphant from first to last in all respects, both material and spiritual. They called us to return in 1911. We opened at Olive Hill, Ky., for our third time, July 11, and had a great crowd and splendid interest. Praise the Lord for past, present and coming victories."

T. J. Overstreet: "Just closed a great meeting at Karnak, Ill. Sixty-six were saved and we organized a good Methodist class of sixty-eight members. They will build a good house of worship in the next three months."

Rev. S. L. Porter: "I am still in the harness and working for Jesus and poor lost souls. Last Sunday night at Elton, Wis., July 10, and a great time, four being saved and one sanctified. Three weeks ago I went with Brother Clemmons to Brandon, Wis., where I preached Saturday night, Sunday morning and night. The Lord blessed the word and about sixty came forward Sunday night for prayer. Bro. Clemmons lives at Bryant, Wis.; he is a pure, faithful, good man full of faith and the Holy Ghost. He is of spotless character, his faith unwavering, his steps onward and upward. We began a meeting July 16, at Branch, Wis., about forty miles north of Bryant. Will all THE HERALD family please pray for us and this meeting. Some of the Elton holiness band will go with us."

Rev. E. C. Dees: "Our meeting at Allegree, Ky., was a great success. God was with us in saving and sanctifying power, there being about thirty-five who claimed to be blessed. There were twenty-four additions to the M. E. Church, South, and baptized fifteen children. To God be all the glory. Bros. Crawford, Wilson and Collier were my helpers in this meeting. May the Lord bless and keep them in the good old-fashioned way."

Rev. A. B. Crumpler: "We have just closed a good meeting at Shallotte, N. C., in the M. E. Church, South, with pastor T. C. Eilers, resulting in about fifteen professions of conversion and sanctification. We began July 17, at Mt. Morian on the Newton Grove circuit, with Bro. Frank Culbreth. We are to begin a camp meeting for the Wesleyan Methodists on August 3rd, at Gastonia, N. C. We desire an interest in the prayers of all who read these lines."

Rev. C. A. Imhoff: "God gave us a great revival at Claytonia, Pa., one of the best of our lives. Day after day the tide of salvation rolled in upon us, sweeping many sinners into the kingdom and believers into the fountain. Night after night the long altar was filled and sometimes the front seats as well. Persons from ten to seventy years of age were saved in this meeting. Over \$1,500 was raised for various purposes and a great work started. We sang and preached holiness and again proved the truth of John 12:32. We are now engaged in the Pennsylvania State Holiness Association Camp at Erie, with Evangelist Geo. Bernard as our co-worker. Just getting started here and God is with us and souls are seeking."

"The Devil's Seed Corn" is the title of a most excellent book against the use of tobacco. Paper binding, 15c; cloth binding, 30c.

RED ROCK CAMP.

There is no more beautiful spot for a camp than Red Rock, Minn. For eight years I have been going up to this delightful place to enjoy with a great company the annual camp meeting. Pastors, evangelists, district superintendents, deaconesses and other Christian workers congregate here from year to year to recuperate, and to enjoy the good things of God. Bro. Morrison, fresh from his evangelistic tour of the world, was there at the beginning of the meeting, and although somewhat worn in body, his sermons had lost none of the old time fire, and he was wonderfully strengthened in the delivery of his messages.

Rev. Jos. H. Smith, whom we all know as one of the greatest expounders of the Scriptures in the holiness movement, led us into the deeper things of God each day. He also conducted the "School of the Prophets" for the benefit of the workers each morning from 8 to 9.

Bishop Robert McIntyre preached the first Sunday morning. His text was, "In the beginning God." I wish I could give the readers of THE HERALD a synopsis of this truly remarkable discourse, delivered with power and in the demonstration of the Spirit. The Bishop is a mighty preacher of the word. We heard him a year ago preach at Red Rock on "God's love," and thought then his sermon could not be equalled, but this year it seemed better. No one could have listened without getting a tighter grip on God, and becoming firmer in his belief in the infallibility of the Bible.

Brother and Sister Harris had charge of the song service. They seem to be a fixture at Red Rock. The music this year was better than ever. Sister Harris preached twice, and the altar services which followed were very gracious. At the closing service of the camp, conducted by Sister Harris, there were twelve bright professions of either conversion or sanctification. There were many features of interest at Red Rock this year.

Rev. C. G. Vallentyne, who has been pastor of one church in Minneapolis for ten years, was elected president. Bro. Vallentyne has taken a deep interest in this camp for many years, and is doubtless the very best man who could have been selected for president. Rev. Peter Clare was re-elected first vice-president, and Rev. Thos. Stout, treasurer, and Mr. F. E. Reynolds, the faithful and efficient secretary. Bro. Berger will have charge of the superintendency of the grounds again. It is hard to find a more delightful people than those who congregate here from year to year. People come not only from Minnesota, but Wisconsin, the Dakotas, Iowa, and other states get their spiritual strength renewed, and go back home to fight the battles and bring others to Jesus. It was thought that between two and three hundred souls were either reclaimed, converted or sanctified at this meeting. A number of young men and women consecrated their lives to the mission fields. One hundred and fifty-two dollars were given in cash for the work in Manila in charge of Bishop Oldham.

On my way home from Red Rock, I was privileged to spend one day at Riverside Camp, near Chicago, where Revs. I. M. Hodge, E. A. Ferguson and Bro. Harry Maitland were in charge. Heard a good sermon by Bro. Hodge, and enjoyed very much the short time spent with the brethren.

THOS. B. TALBOT.

Send all of your children that are away from home the HERALD till January 1911, for 25c each.

Question Bureau.

John Paul.

WHAT BOOK SHALL I READ.

Sometimes a friend names a book unknown to us and asks if it is profitable or safe reading. In such instances we cannot reply, unless they think an expression from us would be worth mailing us a copy to examine. In such cases it should be sent to the editor of this department, care Meridian Colleges, Meridian, Miss., where everything for this department, excepting first-class matter, should be sent. We do not count ourselves out of date for not having read all the books, new or old, that are advertised. I fear if we were that broad we should be very shallow; for "of making of books there is no end." One book well studied is worth ten hurried perusals.

Great and diversified as Mr. Roosevelt has been discovered to be since the presidency fell to him, his outline of the "pig skin library" which he took with him on his African hunt, including numbers of large volumes, some being quite ancient, could do no more than bewilder the sentimental and prove a joke to them that know what it means to derive benefit from a book. Two classes of people had to smile at the list; hunters and students. Both classes know that he could not have more than done justice to Pilgrim's Progress, granting that in the lifetime of him and his party they had not already found time to read it.

It is a striking fact that pernicious books are often published and sold more cheaply than sound ones. An illustration of this appears in the circulation of "Pastor" Russel's Millennial Dawn books, all of which names are withheld from them today, as they are sold in sets by agents as simple Bible studies, Signs of The Times, etc., without giving the name of the author. This is because people have been warned against him a good deal, as an ingenuous crank, denying fundamentals of the Bible, teaching a second probation, and teaching that Christ, who came to earth several years ago (Russel knows the time) will appear and inaugurate the Millennium in 1914.

The Seventh Day Adventist people, in their character worthy to be mentioned in better company than "Pastor" Russel, are nevertheless full of pitiful errors, the most dangerous being a certain form of infidelity known as materialism which came from Germany, and which they have piously sanctified in their creed, have drawn pictures of solar eclipses and meteoric showers and highly illustrated a few books, which are sold by agents, the denominational imprint being withheld, in order that an unsuspecting public may buy their "Bible Readings" and harangues upon prophecy as accredited non-sectarian books. They have successfully scattered this literature in all forms, from children's primers up to Uriah Smith's profound surmisings upon Daniel.

It is an age for me to choose wisely and sternly what book I shall read. So far should I be from reading the pernicious and the cranky, I should hardly content myself to read the second best. There are plenty of the best. But the average man, hard pressed with work, may have difficulty in selecting the best. (Such a man, anxious to provide good reading for his family, is usually more easily duped by an agent. What should he

do? If he hasn't time or ability to examine them, he had better send the agent to his pastor or some other friend and require their endorsement first. I was in a town recently where Mr. Russel's agents had sold a large number of books to a busy mill people, but had studiously avoided the Methodist and Baptist pastors, lest the fortunes of his craft should be reversed.

INTEREST IN MEETINGS.

There are two kinds of interest; one of repulsion, one of charm. The gaze of the crowd is captured by the beautiful and the abnormal. Nor does either drive the people away; they both draw. Men will flock around a thing to loathe it almost as quickly as to admire it. The multitudes did not flock to hear Sam Jones because they loved him or admired his diction. Most of them expected to be offended, but somehow they could not stay away; and, noble man that he was, his eccentricities were sanctified to the salvation of thousands.

Plainness of speech, soundness of speech, and fervor of spirit, ought to be sufficient to draw audiences without one's resorting to any kind of rudeness, and we would not recommend that any preacher resort to cant to attract attention. In some communities where the sanctification movement has had meetings for several years, interest has materially declined, and crowds attending upon the meetings are much smaller. Let us hunt a few reasons for this.

Is it because the interest of the multitudes has always been that of repulsion rather than charm, and there is less of ranting and rudeness on the part of leaders to-day? If that is the reason, would it be advisable to rant more and be more rude? We verily believe that the average advocate of holiness today takes a more tenable attitude toward the church, presents more refined and sound arguments, and is more thoughtful of the other fellow's feelings and view point, than ten years ago. The holiness movement and the church in general are coming closer together. The sanctificationist chuckles that he has won the day and that the church is coming over. The churchman smiles and whispers that the sanctification brethren are improving and coming nearer the common sense standards of the church. I take the middle ground, and please neither side, by holding that there was room for improvement in both directions, that we are all coming closer to the one defensible position, and that woe betides the fellow who refuses to come down from uncharitable grounds on one side or up to the Spirit's call to holiness on the other.

But we started out to hunt for the reasons for lack of interest in holiness meetings in some communities where a woods full of people could be drawn a few years ago. If our rudeness was all we had to commend us they ought to quit coming. But another reason, the novelty has worn away; and another, among those accredited as being sanctified, A has committed adultery, B has neglected to pay his debts, C and D have had a falling out, and G has neglected the means of grace and communion with God till he is as dry as a 1909 cornstalk.

As to the disappearance of rudeness and the wearing away of novelty, no doubt these will insure the passing of the popular effervescence of former years, but their disappearance is no loss; a man full of the Holy Ghost, with a message from God will make good; he will have enough hearers,

and the souls blessed under his ministry will salt down the community.

As to the last barrier mentioned, I know of no remedy, till A dies or moves away, B dies or pays his debts, C and D make friends and apologize to the community, and G takes up his duty and gets renewed in grace. Of course their actions do not affect the truth of holiness, and it may be promoted in their presence, under other auspices, the same ensigns and other conceptions. Indeed the same auspices, with the same ensigns and conceptions may again promote holiness in that community, if, in spite of A, B, C, D, and G, the workers can win public confidence and convince people that they are not speckled birds. Time is a great healer; and a long-suffering public, with all its prejudices and faults, is generous to forget.

JOHN PAUL.

Bro. T. Sasao who for the past eight years has been a faithful co-worker in the Bible School as teacher and associate director will sail for America June 1st, to be absent about a year. A brother in England who has been a missionary in Japan has invited him for a campaign among the Japanese in California and other Pacific coast states, paying all expenses. Bro. Sasao was one of the originators of that work among the Japanese twenty years ago in California and feels a responsibility concerning it. Previous to beginning work among them next fall, he will visit some of the camp meetings in July and August. We are glad of this opportunity he will have of meeting the holiness people who have been praying for him all these years. We shall miss tremendously the holy and untiring labors of our brother in the work here but rejoice that he is to have this opportunity for recuperation, for he is an indefatigable worker who never knows when to quit. God bless and use him abundantly! He sails on the same boat with Bros. H. C. Morrison and Piercy, who are returning home from their round-the-world tour—*Electric Messages*.

ARE YOU TRYING?

Have you asked any one to subscribe for THE HERALD on our 25 cent offer? You want to spread the good news, don't you? Let's all try a little.

Large Print Old Folks Testament and Psalms

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Pentecostal Publishing Company,
Louisville, Ky.

EVANGELISTIC.

VILONIA, ARK.

After having spent two years in pastoral and evangelistic work in Oklahoma and Illinois, we have located at Vilonia, our old home. Last Sunday I had the pleasure of preaching at old Cypress Valley Church, where I was born again nineteen years ago. I lived for nearly thirty years within half a mile of this old church house, and of course it is like home to me. The church is three miles from Vilonia. Many of the old soldiers of the cross who used to testify and shout in the old church house, have crossed over the river. Among them is my father who led me to the mourner's bench and pointed me to the Christ who alone can save. Since then I have seen many converted and sanctified, and when the last battle is fought I expect to join that blood-washed throng on the other side.

We live in sight of the Arkansas Holiness College, which is situated at Vilonia. We have a faithful band of old-time Methodists, who are not ashamed of the gospel of Christ. The college stands uncompromisingly for Bible holiness, and for the old-time doctrine of Methodism. Boys and girls are going out from this college with messages of full salvation, to scatter sunshine along the way.

Any one wanting a good school where head and heart are educated alike, can't do better than come to Vilonia.

WILLIAM D. GRAY.

GRIFFIN, GA.

The writer started a tent meeting at the Kincaid Mill the fifth Sunday in May, which closed July 5. The meeting started at high tide and continued to grow in interest until the last service. The rain did not break up a single service. The congregations were large. At times there were over fifteen hundred people under and around the tent. The altar services were the greatest features of the meeting. Sometimes when the large altar was full of penitents the workers would make altars all around under and outside of the tent. The spirit of prayer was greater than the writer had ever seen before. One week of the meeting only two sermons were preached between Sundays, on account of shouting and penitents going to the altar. No one tried to count the converts, but a preacher said that he fully believed that at one service a hundred people were saved. When the altar filled up with penitents, they were instructed to pray through for themselves. Prayers in the altar could be heard for a mile away.

Old citizens say that they never saw the like in Griffin before. Prayers could be heard at all times of night and some of the operatives would get to shouting in the mill while at work. One night after a great service had closed the writer, while on the way home, found a company of people on the streets praying with penitents. While we were praying with these others came and several were converted.

People came to the services from far and wide. Some of these had not heard a sermon in five, ten, fifteen, and as many as thirty-seven years. In answer to prayer wayward sons came from other states and were saved.

At the close of the first week of the meeting a

collection was taken for general expenses. This collection amounted to within a few dollars of the amount that the congregation has been paying to its pastors annually for the past few years.

We call this a genuine revival. Backsliders were reclaimed, vile sinners converted, and believers were sanctified. To him be all the glory. We are now fighting the battle at Spalding Mill. The first day of the meeting is gone, but it records quite a number that were saved. The prospects are better than the above named meeting. Prof. R. L. Milam is leading the host in song.

W. P. CARMICHAEL, P. C.

ALBANY, KY.

A few more words about the great revival at Albany. We were to close out Sunday, June 27, but the altar was full of hungry hearts and the interest was so great, we announced service for next day and the meeting ran on till the following Saturday morning. There were many saved and sanctified. Although we had some very strong opposition, yet God gave sweeping victory. There are certainly some excellent folks in Albany. Several of the business and official men are noble Christians. Rev. Cristie, pastor of M. E. Church, South, and his good wife were with us, and several joined his church as a result of the meeting. Revs. Mills, Bell and Shelley, of the M. E. Church, were in the meeting working their best. Preachers from some of the other churches were with us also. Judge Sloan, county attorney Smith, county clerk Beard, Miss Sloan, superintendent of schools, Drs. Sloan, Storey, Smith and Stevenson, and many others of influence were in the meeting and some did excellent work. We were kindly entertained at the Huff House. Mr. and Mrs. Huff are excellent folks. Bro. Joe Crawley led the singing for the meeting. He is a wonderful help in a meeting. Wish we could have him all the time.

The meeting closed in a flame of victory and we hurried on to Cartwright, a six-mile drive across the mountain; opened up there Saturday night. It rained every day but one during the meeting, but the people came anyway and after the third day folks flocked to the altar and such praying through to victory, then such shouts! One dear man over sixty years old found God and shouted all the way home. At one time there were twenty men in the altar; several men of influence were saved. The meeting was held in M. E. Church. Bro. Bell is pastor. He is a sanctified Methodist and of course stood by us. Bros. Campbell and Wright, of M. E. Church, Bro. Beck of the M. E. Church, South, also Brother Gooding, of Baptist Church, were in the meeting and put their whole hearts into the services. They are surely men of God. Brother Gooding is pastor of a Baptist Church in that community, and he led his people into the meeting and many found God. We preached as straight as we knew how, and not only preached holiness but urged the believers on to entire sanctification, and God stood by us and gave great victory. Glory to his matchless name! We are persuaded if we will preach God's word, that the gospel is the power of God unto salvation. We are now at Dunlap, Tenn. Begin tonight.

JOHN AND GRACE ROBERTS.

RESCUE MISSION REPORT.

Our report of the Union Rescue Mission workers for the months of April, May and June, 1910, is: Sermons preached, eighty-five; funerals conducted, ten; visited and ministered in forty-five homes,

made five visits to city hospital, one to county jail, one to sanitarium, had twelve conversions and fifteen reclaimed, and hundreds impressed for a better life, got employment for twenty-eight women, three men and permanent homes for four orphan children; distributed 1250 useful articles of clothing, four bedsteads, mattress springs, ten quilts, two stoves, 750 religious papers and periodicals, eight testaments and some good books keeping an open hall supplied with the best of literature for the tired and lonesome public to rest and read for entertainment and instruction; gave away ninety-two meals, six baskets of provisions and a quantity of bread. The offerings are insufficient for the demands and we are unable to solicit the funds and attend to the many other important duties, and have secured the help of Rev. J. A. Lee and wife, and as they wait upon the people, we trust they will get a hearty reception and a liberal pledge for the support and development of the work to meet the present increasing and future demand, for we have many calls from the needy and no one goes away empty-handed. We are very thankful to this generous public for what has been given and distributed, and we can use to an advantage more money and anything that you can or may spare from the home. An effort is being made to purchase the present place, 431 Trimble street to make permanent the work.

To my friends and co-laborers in the Lord: I beg you to hear the Macedonian cry; pray for us, and as far as you can, help us. Jas. 2:15, 16. I would be glad to come and hold you a meeting.

J. A. LEE.

Paducah, Ky., Lock Box 657.

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The historical holiness encampment bearing the above name is beautifully situated, having its location in the western part of Maryland, high on the sylvan crests and scenic slopes of the mountains. A fine tabernacle of large seating capacity marks the spot where thousands from various states and sections of the country have heard the good news of full salvation and have entered the land of sweet deliverance. Many great gospel preachers and strong advocates of holiness have here wielded, from time to time, the grand old sword of gospel truth. It is a most charming and delightful place, far above the lowlands, swamps, arid sands, stifling dust and suffocating heat witnessed in many crude and clumsy camps. The soft rolling hills, grass-covered and grove-gathered stretch away in all directions, strewn with neat little cottages, bungaloes and artistic dwellings. There are up-to-date hotels scattered about with smooth lawns and swinging hammocks and other tasteful and inviting accommodations. Puffing trains, singing buggies and gliding autos empty their human contents upon the enchanted grounds.

The leaders for the present year are Revs. Joseph H. Smith, E. L. Hyde, Andy Dolbow and Dr. G. F. Oliver. Among the visitors are Bishop Walden, Rev. L. L. Pickett, Dr. R. Lee Aultman and a host of other evangelists and pastors. A revival is on and souls are getting victory. The writer was only privileged to remain at the camp from Saturday evening over Sabbath. The Sunday morning was taken up in a grand testimony meeting, followed by a sermon delivered by Bishop Walden. The theme of his discourse was the

"Power of the Gospel." He said when he took the vows of the ministry he promised himself "never to seek an opportunity to preach and never to decline an invitation to preach." "Salvation, on God's side," he declared, "consists in several stages in the application of divine power, and a series of successive experiences on the human side." The bishop then climbed the ladder over the rungs of these successive experiences until he reached the climax of Perfect Love, an experience to be sought and obtained by the Christian as a subsequent work of grace following regeneration.

Sister Iva Vennard, now connected with a training school in Chicago, has delivered several helpful messages. Bro. and Sister Walter Malone, of the Friends' Church, Cleveland, Ohio, conducted the Sunday afternoon service.

Besides these regular daily services are the children's meetings conducted by Sister Joseph H. Smith and the ring meetings by the inimitable Andy Dolbow. Another feature of the great camp is the "School of the Prophets," 6:30 each evening, by Rev. Joseph H. Smith.

Rev. E. L. Hyde is a fine preacher to the unsaved. His winning manner, humility and usefulness have kept him here for many years in succession.

The name of our own Bro. Morrison is on the tongue of the multitudes. He was here last year and made a profound impression upon the vast audiences and everlastingly elevated the South in the estimation of all these people.

Mr. Thos. Talbot, of THE PENTECOSTAL HERALD, was on the ground mixing and mingling with the throngs and representing his excellent paper.

While the writer's visit to this great camp has been brief it has been very pleasant. May the

blessings of the Lord rest upon the work in all of its departments.

Wilmore, Ky.

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Six months for a quarter is about like giving you THE HERALD. The quarter is only required as a kind of guarantee of appreciation or a token that you will fairly examine the paper. Of course it will not be quite six months now, but "till January 1, 1911." It is a fine chance for a number of people who want to do good to invest a dollar and send the paper to some one. The camp meeting news of this summer will be worth twice this price. Then Bro. Morrison is getting home, to be in fresh touch with the affairs of the homeland. He will probably do and say about as much, in his good way, as Mr. Roosevelt in his way, who is returning from an African lion hunt and a European barbecue. Then the rest of us will do what we can to make THE HERALD a great spiritual benefit to the new members of its family.

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Contributing Editors For 1910.

Rev. John Paul.	Rev. W. H. Huff.
Rev. C. B. Allen.	Rev. Andrew Johnson.
Prof. J. W. Beeson.	Rev. Joseph H. Smith.
Rev. H. W. Bromley.	Rev. H. L. Powers.
Rev. C. C. Cary.	Rev. A. S. Watkins.
Rev. E. P. Ellyson.	Rev. C. F. Wimberly.

EDITORIAL

REV. H. C. MORRISON

OUR WORLD TOUR OF EVANGELISM.

(Continued from page one.)

dred men to give \$100 each for a great church in Songdo. The land in the business and residential part of the city would cost considerable, but \$20,000 would buy the land, and with this fine stone quarry so convenient, would build a church with a great auditorium, Sabbath school rooms, and everything necessary for an up-to-date church. Here is an opportunity for some rich man to put \$20,000 to the very best use in the erection of a great, plain, practical church in which, there is no doubt, thousands of people might be saved. I was about to write it *would* be saved, but that depends on the man in the pulpit. There are pastors at home with great church buildings in the midst of vast populations of people who would be easily won to salvation, and yet they manage to muss around, dodge about, hustle up and down, and wriggle through the years with the appearance of great activity and real success, and yet hardly anyone is saved. Such a man could manage the situation out here so as to keep the Koreans out of the kingdom of heaven, but he would need to get up early, sit up late, and work hard.

The band of missionaries now in Songdo, are a most devout, zealous people. We have not met a company of missionaries with larger vision and

greater heart burden for souls than these people. The first baptism here took place December 4, 1898, about twelve years ago. As stated above, some eight hundred have followed, but now the harvest time has come, the trained workers are on the spot; there is a great company of Koreans ready to help press the battle for souls. Stand by this band of missionaries, supply them with churches and a proper force of workers, and within the next few years a very large number will be brought to Christ.

There are many reasons why the church should at once possess this land. First, the Holy Spirit is mightily moving the people to accept Christ; while he is so manifestly at work, the church should follow his leadership with zeal. Second, the scenes are shifting rapidly on the Eastern stage; no one can tell what a day may bring forth. A conflict in Manchuria, between Japan and China, or Japan and Russia, would mean that Korea would be overrun with marching armies and the whole social and moral life of the nation would be demoralized. Third, a generation will be in their graves directly; the church owes it to those who will soon pass into eternity, to let them hear of Christ's salvation before they go and stand before the throne of God in their sins, to accuse us of our neglect of their salvation. Fourth, the sister churches have entrusted this rich field to Southern Methodism and she owes it to those who have confided in her to meet their expectation, and bring forward her wing of the army of conquest, abreast with the advancing hosts. If the church will send forward the munitions, our faithful little band at the front will not only hold their position, but will sweep the enemy before them, and capture Songdo for Jesus.

I would to God I could put the cry of my heart for this people on paper, so that it would awake in the hearts of all who read these lines, a cry to God for the salvation of Songdo.

(CONTINUED.)

THE SEVENTH ANNUAL CONFERENCE OF THE ORIENTAL MISSIONARY SOCIETY, TOKYO, JAPAN.

Word pictures are feeble at best to convey to our readers the scenes of the past ten days. How vain to try and express in words the glory that thrills our souls, the fluttering of a joyous heart or the rapture which Jesus gives to those who love him!

We have had a blessed feast for our souls through the ministry of Rev. H. C. Morrison, of Louisville, Ky. We timed our conference to fit his arrival and gave him right of way, and although he was suffering in his body, the Lord came to the rescue and anointed him for the occasion, and his messages were given in the power and unction of the Holy Ghost.

Much prayer had been ascending to God for this meeting and there was a special spiritual preparation, so that in the first few services there was a clearing up of those who needed help, and after that the day meetings were mostly for the feeding and strengthening of the saints, while the evening meetings down in the city were devoted to seeking the lost.

Every interior worker was present, with the exception of some of the wives; and every one came up joyfully and with victory in their souls. It was blessed to meet them all again, and their ten days at headquarters were greatly appreciated and enjoyed by all.

Some had come fully seven hundred miles, and many had brought with them some of the Christians from their stations, whose bright faces showed that they knew Jesus; so they literally came "bringing their sheaves with them" to give a "wave offering" at this "feast of tabernacles"—Praise God!

The first few days' services saw crowded altars and tears and groans and notes of victory; and as everybody seemed to come with a hungry heart and a determination to get victory, there was a decided cleaning up in the early part of the convention, with a scattering of new ones all through.

Bro. Morrison's messages were not only full of love and unction; but carried no uncertain sound of doctrine, and there was no room given for the suppression of old carnality. Radical, Pauline holiness, (as taught also by Wesley) was the theme, and God honored it, as he always does, by definite results. There is a great deal of indefinite "holiness" work these days which never lands a fish, but when the blood of Jesus is exalted in its power and efficacy to cleanse from all sin, and destroy the root of inbred sin definite results follow. When death to carnality is preached, folks go down, die out and pray through to victory; whereas if suppression is taught, the struggle with inbred sin is simply continued and no deliverance and joy ever come. More than ever we see the need of the preaching of correct doctrine in order that definite results may follow. Bro. Morrison is thoroughly "Wesleyan" in doctrine and practice, and sees clear examples of entire sanctification wherever he ministers, and we do praise God for those precious Japanese from north, south, east and west who knew no better than to plunge into the fountain of cleansing and were every whit made whole. They go back to spread the fire and testify with greater power than ever to their neighbors. Rivers of living water have been started which shall flow out in many directions from this convention. All praise to him who gave himself for us!

The workers also were greatly refreshed, and Bro. Morrison's talks to Christian workers were helpful to all. New conceptions of our responsibilities, and new visions of Jesus' power and love were received into good and productive soil, and will mean much toward the extension of God's cause in this ripe land. O, how much depends upon the preacher of the gospel! How many sheep and lambs he is responsible for! "Like people like priest" is a tremendous general truth. We say *general* because there are exceptions. But the preacher who fights holiness will have a holiness-fighting congregation, generally speaking; while a preacher who experiences and propagates that blessed doctrine and exalts the blood of Jesus will have a people who do likewise.

Bro. Morrison related a story of a brother who had had a vision of hell. While his body was in a state of death-struggle his soul had taken its flight to other worlds, and he was conducted by an angel to visit hell. In the first division of that region he found awful suffering and gnashing of teeth; in the next division, lower down, he found the suffering intensified, and in the third and lowest hell it was much more so and quite indescribable, and the angel pointed out to him the fact that the occupants of this lowest hell were all preachers. This brother came out of his vision and related his experience to the people, naming certain preachers whom they all knew whom he said he had just seen and talked to. The impression upon the meeting where this happened was tremendous, and the story is well authenticated having occurred in one

of Bud Robinson's camp meetings. We were impressed with our great responsibility as we listened to this story, and were led to pray, "Lord, deliver us from the blood of souls."

One of the most precious and unctionous services was the missionary meeting. Our brother spoke with great power and every hearer seemed to be mightily touched as about a dozen men and women presented themselves at the altar to dedicate their lives to the ministry of the gospel. It was indeed an affecting scene and means that Japan will have more Spirit-filled preachers soon. We trust that the way will be opened for some at least to enter the Bible School, and beloved here is an opportunity for you. Most of them will need financial help, as they will be without means if they give up their work to be trained. So please remember this in prayer, and ask the Lord to raise up supporters for these substitutes. We have several applicants just now waiting for the way to open financially. O, what an important service is the training of a native ministry in these ripe lands to-day!

The evening meetings of the convention which were held in the Bible School were what might be termed *free-for-all*. A leader, with his subject, was appointed for each night with freedom for all to speak upon the subject. These services were very helpful for the Christians as it encouraged them to speak; and many blessed Bible truths were illuminated. During these evening meetings, many of the workers were down town engaged in the evangelistic services. Then there were reports from the interior workers, and prayer meetings and testimony meetings. Praise God for every one of them! They were all helpful and fruitful, because of the holy hearts which participated, and especially because God was in the midst from beginning to end to save, sanctify, build up and bless.

We believe that many a stream of holy influence has been started which shall deepen and widen into rivers of living water, and bring life and liberty to hundreds of precious souls, and flow on until Jesus comes. Altogether the convention has been an event of great spiritual importance, of vital issues and of eternal decisions for many. Amen!—*Electric Messages.*

ECHOES FROM THE MOUNTAIN TOP.

Rev. E. S. Dunham.

The Mountain Lake Park Camp has just closed, perhaps one of the most spiritual and profitable sessions ever known. Only those who attend can know with what care it is safeguarded from all tendency to eccentricities and undue emphasis of the incidentals, pertaining to the life of faith.

The leader Rev. Jos. H. Smith, was at his best, and the same seemed to be true of all his corps of workers. Many new workers were there. Rev. Chas. H. Babcock, Portsmouth, Va., was one of the new men; his tremendous sermons of power mightily stirred the multitude and brought results at every one of his services. Dr. R. N. McKaig was there for the first time and proved himself "a teacher that needeth not to be ashamed." Bishop Samuel Spreng, Cleveland, O., of the Evangelical Church, with his sermons full of the majesty of the true conception of God, built out of a deep experience, a true study of the word, and a broad travel around the world, captivated his crowd. He made dry things, abstract theology, breathe life and animation, and set his audience to shouting over, what to them, had been dry reading. These three new men will always be welcomed back to that mountain top. We missed Brother

Aura Smith, and the inquiry was, "When is Brother Aura coming?" Brother Hyde was on hand with his holy coupler, always ready for emergencies, hook on to any kind of a sermon and precipitate the best results. He is a marvel of tact in saving the situation. And our own Andy Dolbow of course was there, shouting everybody through. He is the preacher's exclamation point, punctuating the sermon with interesting endorsements. There were quite a number of evangelists present who were never there before; among such we noted Rev. S. O. Quimby, of the New Hampshire Conference, also one of the associates in the editorial staff of *The Christian Standard*. Dr. A. E. Burroughs, of the East Ohio Conference, preached one evening. Rev. Chas. H. Quick, of the Erie Conference, a pastor, delighted the people with two sermons.

Our dear Brother Walter Malone and wife, of Cleveland, were even better than last year. Bro. Jos. H. Smith calls them our "earth-quakers." They are not after the old type of Friends, for they are as full of holy enthusiasm as any Methodist.

Dr. Gilmour, with an efficient choir, furnished the music. Minnie Shay was on hand with her inspiring song, "The Old Ship Zion Will Carry You Through."

Our deaf-mute pastor of Baltimore, Rev. David E. Moylan, rendered the Lord's prayer and sang "Nearer My God To Thee," in gesture and sign, to the pleasure of the congregation. He had his usual place on the opposite side of the reporter's table on the platform and read *The Standard* editor's notes, thus getting all the camp sermons.

Brother Dolbow represented the Praise Publishing Company, with their stock of books. Brother Talbot talked for THE PENTECOSTAL HERALD, Miss Bassett for *The Witness*, and the editor for *The Christian Standard*. Our new offer for the balance of 1910 for either THE PENTECOSTAL HERALD, or *The Christian Standard*, started many new people to taking and reading a holiness paper.

Brother Jos. H. Smith introduced a new feature never before known in the Mountain Lake Camp. He dwelt on Brother Morrison's recent trip through India, China and other heathen lands; his hearty reception and co-operation with him by Bishops Warne and Oldham, especially dwelling on the needs of the Philippines, our own insular possessions; setting out the table he called for an offering to be sent Bishop Oldham for his use in spreading Scriptural holiness among his churches and people. The congregation marched around and laid down over two hundred dollars, while everybody was feeling good.

The Mountain Lake Park Association invited Joseph H. Smith to have charge again next year, but expressed a desire to have the camp restored to the two Sunday plan as formerly, regarding one Sunday as hardly sufficient to develop the strength of this camp meeting.

Bishop Spreng preached one of his strong, characteristic sermons in the forenoon of the last day, and Walter Malone in the afternoon. At the afternoon service the Holy Spirit fell on the multitude with remarkable power; great yielding was the product of Brother Walter's pleading to "yield and let the Holy Spirit come in."

The camp closed in glory, though the writer was not in the evening closing hour, being compelled to leave on the evening train for a holiness convention with Rev. Chas. F. English, in Trinity M. E. Church, Trenton, N. J. The Mountain Lake Park Camp for 1910 will go down in history as one of its best.

Rev. L. L. Spinks: "I am glad I have full salvation to-day, and expect to have it tomorrow. I am not counting on going back to the beggarly elements of this world, for I have tasted and found just that which satisfies my hungry heart. The Lord has been blessing me in times past with seals to my ministry, for which I praise him. I am now beginning to reach out beyond my pastorate for the work that God has called me to, and I expect to hold several meetings along full salvation lines. Some of our preachers complain that it is getting harder than ever to preach holiness. Well, perhaps that is true, but I am glad that our Father calls us to the hard task. Almost any one can do the easy tasks, but it takes grit and grace to do the hard ones, and God's power is made perfect in our weakness, for is not the promise of pentecostal power "unto as many as our God shall call?" I am going to divide my time between my pastorate work and the evangelistic, until my conference year ends when I will give my entire time to the evangelistic work. I ask an interest in the prayers of the saints that I may be used of God to spread abroad the doctrine of holiness. All who desire my services can address me at Bell City, La., and if possible I will arrange a date to suit."

Send the HERALD to some home where you think it is needed and pray that it will do good.

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CAMP MEETING CALENDAR.

ALABAMA.

Hartsells, Ala.—July 28-Aug. 8. Revs. J. L. Brasher and Joseph Owen. S. B. Bradley, Pres., Hartsells, Ala.; R. B. White, Sec., New Decatur, Ala.
 White Cross (Oneonta, P. O.) Ala.—Aug. 12-21. Rev. I. M. Ellis in charge. Wm. F. Maynor, Sec.
 Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala.
 Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

ARKANSAS.

Vilonia, Ark.—July 22-August 1. Rev. A. L. Whitcomb. Prof. A. S. Loudon and wife in charge of singing. W. J. Dallas, secretary.
 Beebe, Ark.—Aug. 25-Sept. 5. Revs. Will Huff and W. F. Dallas, preachers; Rev. F. H. Bugh, singer; Miss Pearl Lawrence, organist. Mrs. E. J. Sheeks, Sec., Beebe, Ark.
 Main Springs Camp Meeting, August 26-Sept. 4.—Rev. J. J. Jeffries, preacher. B. F. Steele, Prescott, Ark.
 Prescott, Ark. (Main Spring Camp)—August 26-Sept. 4. Rev. A. G. Jeffries. Willis N. Andrews, Sec.
 Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark.
 Calamine, Ark.—Sept. 1-12. Revs. J. W. Manney and B. P. Neely. J. D. Sullivan, Sec., Grange, Ark.

COLORADO.

Pike's Peak at El Bethel Park, Colorado Springs, Colo.—August 11-28. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo.
 Evans, Col. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer. F. P. McCall, Sec.

GEORGIA.

Indian Spring (Flovilla P. O.), Ga.—August 11-21. Revs. W. H. Huff, C. W. Ruth, C. M. Dunaway and Charlie D. Tillman. For information, write Rev. H. P. Myers, Cochran, Ga.

ILLINOIS.

Eldorado, Ill.—August 4-14. Revs. W. C. Wilson and Miss Bertie Crow. Rev. A. A. Niles will be present as an honored guest, and will preach some. Jas. A. Keasler and T. J. Scott, song leaders. I. E. Turner, Pres., Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill.
 Springfield, Ill.—(State Fair Grounds)—August 12-22. Revs. A. M. Hills and I. F. Hodge, preachers; Miss Biglow, song leader. Write W. A. Hickey, 1429 E. Capital Ave., Springfield, Ill., for further information.
 Bonnie, Ill.—Aug. 19-29. Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, Anna, Ill., preachers, with W. B. Yates of Marion, Ky., song leader. H. L. Hayse, Sec., 313 N. 4th St., Mt. Vernon, Ill.
 Hillcrest Camp Meeting at Kampsville, Ill.—Aug. 18-28. Mrs. Carrie F. Crow and Rev. Joseph Owen. Goldie F. Dierking, Sec., Kampsville, Ill.
 Green's Grove, Ill.—August 26-September 3. Rev. A. G. Proctor and Miss Bertie Crow. W. G. Miller, song leader. Bro. John Hargett will assist, as well as others. J. N. Allen, sec., Bonnie, Ill.

INDIANA.

Harvest Home Camp Meeting, Salem Park—July 29-Aug. 15. Otto H. Nather, Sec., 223 N. Jersey Street, Indianapolis, Ind.
 Silver Heights, Ind. (New Albany, P. O.)—August 4-14. Rev. H. C. Morrison and I. M. Hargett. C. C. Rinebarger, Song leader. E. E. McPheeters, Sec., Treas.
 Indianapolis, Ind.—Aug. 18-28. Zepp. Dobbow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave.
 Bryantsburg, Ind., one mile north of town.—Sept. 1-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela

Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec.

Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin. J. V. Reid and Myrtle Hodd, song leader. KANSAS.

Covert, Kansas.—July 28-August 14. Rev. J. B. Kendall and others. H. H. Sandy, secretary, Covert, Kansas.

Wichita, Kansas.—August 18-28. Revs. H. C. Morrison, E. A. Ferguson, Harry Maitland, song leader. W. C. Cain, Sec., Clearwater, Kansas.

KENTUCKY.

Wilmore, Ky.—July 29-Aug. 7. Revs. J. A. Parsons and A. W. Ruff. J. C. Garvey, Sec.

Carvoso Holiness Camp Meeting, near Guthrie, Ky., July 28-Aug. 7. Rev. Sam Holcomb and wife, leaders. Mrs. T. S. Mimms, Sec., Trenton, Ky.
 Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky.

Alliceton, Ky.—Aug. 5-15. Rev. E. K. Pike, Rev. J. C. Johnson and wife.
 Carthage, Ky.—August 12-21. J. M. Evans and wife, Elijah Burnside, J. E. Redmon and wife. Address J. E. Redmon, New Richmond, Ohio.

Lebanon District Camp, Campbells-ville, Ky.—Aug. 12-22. Rev. J. B. Kendall and Miss Gertrude Shangler. Miss Florence M. Campbell, song leader. E. E. Bads, Sec.

Cherry Grove Camp, near Flemingsburg, Ky.—Aug. 11-21. Rev. J. C. Crippen in charge, assisted by Rev. R. H. Clark, ex-presiding elder of Virginia Conference. Mrs. Grace Robertson, pianist, Miss Hattie Harris, organist, G. W. Royse, leader of music, W. P. Bowman, cornetist. This camp has been and will be run on full salvation lines, and we have been blessed with great victory in the last two years. For further information address Wm. E. Fields, Flemingsburg, Ky.

Kingswood, Ky.—August 23-September 1. Dr. B. Carradine, Miss Lydia Ward, and others. Write Rev. J. W. Hughes, Kingswood, Ky., for further information.

Glenview, Ky.—Sept. 16-26. Revs. Andrew Johnson and T. F. Maitland and wife. W. W. Williams, Sec., Webbs, Ky.

MICHIGAN.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich.—July 28-August 7. Revs. Joseph H. Smith, E. F. Walker and H. C. Morrison. Rev. A. A. Geiger, Sec., Marshall, Mich.

MISSISSIPPI.

North Mississippi Central Holiness Meeting.—July 29-Aug. 8. Rev. Allie Irick and wife. Edgar A. Hyde, Sec., Pombotoc, Miss.

Cleveland, Miss.—August 11-21. Dr. B. Carradine. Hamp Sewell, song leader. R. L. Beevers, Sec.

Auburn, Miss.—August 12-21. Revs. D. B. Strouse and James L. Early. Rev. S. E. Carruth, Jr., Sec.

LaFayette Springs, Miss.—August 12-22. Rev. Allie Irick and wife.

Bailey Holiness camp meeting, August 19-29.—Revs. J. M. Weems and Tom E. Smith, workers. J. Ford Hughes, Sec.

MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luvana M. Terrell, Edwin P. Phillips, and H. P. Beck. Missouri State Camp Meeting.

Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

NEBRASKA.

Kearney, Neb.—August 19-29. Revs. Andrew Johnson, D. F. Brooks and A. H. Johnston.

OHIO.

Findlay, O., S. A. Danford and J. T. Hatfield, August 4-14.

Sychar (Mount Vernon, O., P. O.)—August 5-15. Revs. C. J. Fowler, C. B. Allen and others. Address Rev. C. L. Peck, 1401 E. 82nd Street, Cleveland, Ohio.

Hollow Rock, Ohio.—August 11-21. Revs. J. L. Brasher, John F. Owen, J. M. and M. J. Harris, Miss Stella McNutt. If you want a cottage, tent or rooms at the boarding house, write Mrs. John Hamilton, Box 52, R. F. D. No. 2, Toronto, Ohio.

Shelton's Grove, Ohio.—August 11-21. Revs. C. B. Allen, C. J. Fowler, J. C. Smith and W. B. King. For particulars address D. L. Clark, Alliance, Ohio.

Mt. Lookout, (Wapakoneta, O.)—Rev. S. A. Danford and D. A. Hill, August 18-28.

OKLAHOMA.

Newburg, Okla.—Begins July 29. Rev. W. J. Harney. L. H. Ritter, Sec., Calvin, Okla.

Cement, Okla. August 18-28.—Rev. J. B. McBride. Dora Williams, Sec., Cement, Okla., Rt. 3.

Sulphur, Okla., August 12-22.—H. H. Miller and A. O. Duncan.

Morrison, Okla.—August 26-Sept. 4. Rev. C. B. Allen. Address Rev. H. Thomson, Morrison, Okla.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

PENNSYLVANIA.

Beaver, Pa.—Beaver Valley Holiness Association.—August 9-21. Revs. B. L. Hyde, E. S. Dunham, R. A. Jennings. For information write to H. R. Ross, Beaver, Pa.

TENNESSEE.

Vincent Springs, Tenn.—August 5-15. Revs. John F. and Jos. Owen, preachers in charge, and F. R. Yates song leader. W. P. Young, Sec., Rutherford, Tenn.

Uba Springs, Tenn., seven miles from Martin—August 20-30. Several preachers will be on hand. Address J. B. McDowell, Fulton, Ky.

Dodder's school house, near Yorkville, Tenn.—August 26-September 4. Rev. C. E. Hardy, preacher. Write W. P. Young, Rutherford, Tenn.

Greenville, Tenn.—Sept. 13-Oct. 2. Rev. J. L. Brasher. W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Summer St., Greenville, Tenn.

TEXAS.

Scottsville, Texas.—July 29-August 7. Revs. Andrew Johnson and C. M. Dunaway. Hamp Sewell, song leader. B. P. Wynne, Sec., Marshall, Tex.

Dublin, Texas, three miles east of town.—Begins August 5. Efficient help. F. A. Jones, Sec.

Waco, Texas.—August 9-19. Revs. J. W. Carter and Joseph Hogg. A. C. Johnson, song leader. J. H. Appell, Sec., Waco.

Noonday, Tex.—Aug. 10-21. Rev. Andrew Johnson and others. John Davis, song leader. F. E. Dickard, Sec., Hallville, Texas.

Denton, Texas.—August 12-22. Rev. Chas. F. Weigle, Miss Lela Hargrove and Miss Myrtle Mangum. G. B. Collins, Sec., Denton, Texas.

Shiloh, Texas.—Aug. 18-28. Rev. T. J. Adams.

Mineral Wells, Texas.—Aug. 20-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas.

Pilot Point, Texas.—August 27-September 5. Rev. C. F. Weigle, preacher. J. P. and C. E. Roberts, Pilot Point, committee in charge.

Floydada, Texas.—September 8-19. Rev. Allie Irick and wife. Address Rev. C. J. Menefee, Floydada, Texas.

VIRGINIA.

Wakefield, Va.—August 12-21. Revs. Jos. H. Smith and John M. Oakley. Geo. R. Drew, Treas., Wakefield, Va.

Meadow Creek, Va.—Aug. 15-21. Rev. H. B. Hosley, Rev. W. H. Hudgins. Mrs. M. F. Penn, organist. E. H. Bowyer, Sec., Riner, Va.

Herndon, Va.—August 26-Sept. 4. Workers: Evangelist J. B. Kendall, Wilmore, Ky., Prof. C. C. Rinebarger, New Albany, Ind. For further and full information write H. A. Crippen, Sec., Herndon, Va.

WEST VIRGINIA.

Coopers, W. Va.—Aug. 18-28. Revs. T. C. Hodgkin, W. H. Hudgins and others. T. B. Stranger, Sec., Coopers, W. Va.

EVANGELISTS' SLATES.

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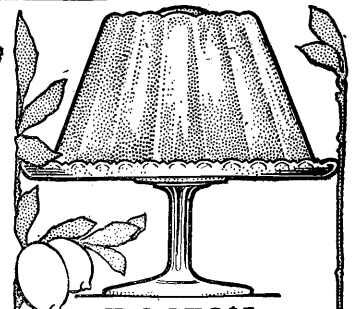
Howe, Tex. July 30-Aug. 14
 Egger, Ark. Aug. 19-28
 Erick, Okla. Aug. 26-Sept. 4
 Asher, Okla. Sept. 8-18
 Rosdale, Okla. Sept. 22-Oct. 2
 Knoxville, Tenn. Oct. 7-16
 Tunnel's Cross Roads, Tenn. Oct. 22-30
 Shokets, Tenn. Nov. 4-13
 Knoxville, Tenn. Nov. 18-27
 New Market, Tenn. Dec. 2-11
 Hall, Texas Dec. 22-31

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 Okla. Conference Sept. 16-Oct. 23
 Nauvoo, Ala. Aug. 18-21.

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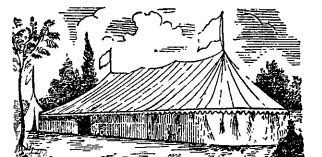
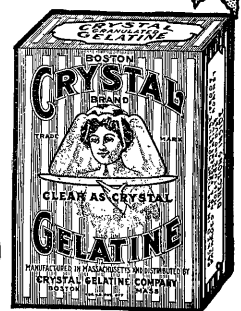
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The Herald's Introduction
To The
Sunday School Lesson.
By John Paul.

FOR AUGUST 7, 1910.

Jesus On The Way To Jerusalem.
Matt 19:1, 2, 13-26.

Golden Text.—"Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19:14.

The Statement.

It is now within a month of the crucifixion of Jesus. After the event of our last lesson, at Capernaum, Jesus closed his work in Galilee and spent a few months, probably five, on the east side of Jordan, in Perea. The events over there are recorded in Luke, closing with chapter 18, among which are the parable of the prodigal son and the narrative of Lazarus and the rich man. It was there that his blessing upon the children and his interview with the rich young ruler, as recorded in this lesson, took place. They are coupled together for study, though the term "departed thence" comes between them. And why are they recorded in immediate proximity? What is the kingdom of God? How did the relation of the moral young man to the kingdom differ from that of the innocent child? Is the child a citizen, or a charge of the kingdom?

"Forbid Them Not To Come."

The parents and guardians brought the children to Jesus, because the children could not bring themselves, and because they needed to come. Yet Jesus counted it equivalent to their coming, and said, Let them come. We must remember that letting the little ones come to Jesus is not a passive duty but a positive order. They need to come, they ought to come, they must be brought; and "forbid them not to come" means bring them.

Citizenship.

We do not treat the child as possessed of full-fledged citizenship in the kingdom; his ability to choose has not developed, he has not a franchise. All these rights and powers are normally to appear later in the conversion and cleansing of the child. I say they are normally to appear, but they had not appeared in the grown up child—the rich young ruler—who came, running, to Jesus. Beautiful as his raising had been, upright his life, he was without citizenship in the kingdom; he was only a charge; and when the light shone upon him he turned away and ceased to be even a charge. Condemnation settled upon his eager, restless, soul; and he who had lived in freedom of conscience had the shadows of sorrow and compunction to settle upon his soul. He "went away sorrowful."

If Thou Wilt Be Perfect.

Every man, to be truly a Christian must will to be perfect. Indeed he must long for the day of full redemption, when he shall awake in the likeness of his Lord. But he must will, here and now, and purpose to be perfect in his heart toward God, to have a pure heart. That is not to say that all Christians are thus perfected, it would be presumptuous for us to dispute a man's adoption in the kingdom

or deny his citizenship because he falls below this standard, but he wants to be perfect, and every Christian expresses this desire by denying himself, taking up his cross, and following Jesus; and every right thinking Christian knows that it is possible for him to be made perfect in love in this life; to have a pure heart this side the grave. When we turn away from the highest demands of the New Testament, we must turn away sorrowfully.

Mt. Sterling, Ky.

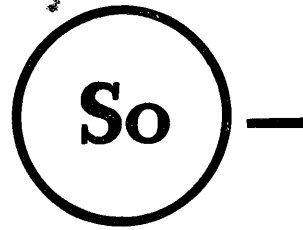
Bro. Ed. Sanford closed a meeting here Sunday night. There were a number of people saved, and in all we had a good meeting. Closed in the courthouse with a large audience. We have been preaching the gospel in "our own hired house" for the past eighteen months, and there have been many conversions. Many have moved away, but under God the ranks are being recruited and we hope ere long to have an old time camp meeting here.

Bro. Sanford's is the third protracted meeting we have had in 1910, and don't know how many more we will have. The devil is busy all the time. The twelve saloons here run wide open 313 days in the year, and back and side doors open the other fifty-two days. There would be more souls saved and not so many would backslide if the churches made greater efforts, more repeated efforts and undying efforts to get them saved. Most churches make great(?) efforts once every year or so to hold a protracted meeting, and it is like people who don't have company often, they "don't know how to do." Let's buckle on the armor of God and not let the devil get so many of our own loved ones. Let's get so used to having protracted meetings that we will feel at home in them. We too often let our fires die out before we try to replenish them.

Pastors are afraid that the money the evangelist gets will come off of him. The devil makes him believe it, and some are so selfish that they had rather let souls go to hell than to have their salaries cut down. Then there are evangelists who must have "just so much" before they will agree to come and that keeps some from having more protracted meetings.

Say, evangelist, if God wants you to go to hold a meeting he will see that your needs are supplied according to his riches in glory. If he doesn't want you to go you have no business to go, even if one as rich and honorable as Balak sends for you.

A protracted meeting never decreases the pastor's salary or any finances of the church. We hear so often "no conversions but the church was strengthened by the meeting by renewing their covenant." This is a correct statement. What would you think of a farmer breaking his land and quitting? We are just ready for a meeting many times when we close. Marching round Jericho six days is not enough. We should march until the walls fall. Under God I never expect to close another meeting until the work is accomplished. It is disobedient to God to leave a place when he wants you to stay longer. From now on those getting me to help in meetings will get a reply like this, akter I have asked God whether I must go or not. Do you suppose God



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would tell Balaam whether to go or not and won't tell us? Acts 16:6-10: "I can come after the meetings close at Smithville, Jonesville, Wesley Chapel and Salem. I don't know how long God will keep me in these places, but just as soon as I can get to you I will come, etc."

Covetousness is a very subtle poison and Satan uses it very effectively. Many evangelists are trying in every way to get meetings to hold like many pastors are seeking certain appointments, so this covetousness enters largely into many engagements to hold meetings. God never called a man to do a work without providing the work to be done. You need not be afraid of losing a meeting. If you are called of God he will provide all you can do and "knoweth what things you have need of." Be full of the Holy Ghost and even kings will send for you as Balak for Balaam. Overdrawn accounts of meetings come from a desire on the part of the evangelist to get his name fixed high on the scale of fame.

My sympathies are with the pastor, but my beloved brother, I would not put up with the coldness, indifference and sin that exist in your church. I would raise a crop or die. If I could not get things in good condition with a finely polished modern plow I would try an old rail drag, or a rolling cutting harrow. If one evangelist did not reach the people I would send for another or a pastor-evange-

list and hold a few meetings myself. I tell you "the gospel is the power of God unto salvation," and God has ordained that "through the foolishness of preaching to save them that believe." And it will actually save men. "His word is sharper than any two-edged sword." It will cut men down. I tell you we are on the victory side; for our Captain has said, "All power in heaven and in earth is given unto me;" and then adds, "Lo, I am with you always, even unto the end of the world." In the strength of our God let us go forth to battle. He will go with us. E. E. Dawson.

ANNOUNCEMENTS.

There will be a camp meeting at Paris, Mo., beginning September 5 and continuing until September 25. Rev. E. A. Fergerson will be the preacher in charge. Prayer is requested for this meeting. Mrs. W. O. Howell, Sec.

Carthage, Miss., holiness camp meeting will be held at the camp ground beginning Friday, Sept. 2, and closing Sunday night, Sept. 11, 1910. Rev. E. A. Fergerson will be in charge of the preaching and the singing will be led by Rev. A. B. Barry. Everybody is invited. Come praying. Your brother in the way, W. M. Jordan, Sec.

The South Mississippi Holiness camp meeting at McHenry, Miss., will begin September 2 and continue until September 12. Rev. John Paul, of

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OF ASBURY THEOLOGICAL SEMINARY

Meridian, Miss., is to be the chief preacher and Mr. Felix Philips will lead the singing. Miss Zora Saucier, Secretary, Saucier, Miss.

The Hudson, La., holiness camp will be August 11-21, Fred St. Clair in charge. Get off at Dodson and Winnfield. Conveyance at reasonable rates to the camp grounds. Ample hotel accommodations. J. E. Gaar, Sec., Hudson, La.

Greenville, Texas, Holiness Camp Meeting will be held this year August 4-14. Revs. A. L. Whitcomb and B. F. Neely will be preachers in charge. Rev. J. E. Bates, song leader. For further information address Rev. E. C. DeJernett, Peniel, Texas.

Presidents of Missionary, Ladies' Aid, Christian Endeavor and other Societies; also Sunday schools, and other organizations will learn something to their advantage by sending post card for information to Yocum's Agency, Box 371, Louisville, Ky.

The camp meeting at Williams camp, Ripley, Tenn., will begin Aug. 13 to continue ten days. The meeting will be conducted by Revs. J. H. Roberts, T. E. Webb, J. J. Thomas and W. F. Barrier the pastor. Christian workers and others wishing to attend the meeting are cordially invited. Ample hotel accommodations at very reasonable rates. Yours very truly, J. T. Williams.

The Osborne County Holiness Association will hold their first annual camp meeting at Covert, Kan., July 28-Aug. 14. The old-fashioned gospel will be preached by Evangelist J. B. Kendall, of Wilmore, Ky., and other workers. A book stand of holiness literature will be on the grounds. For further information write H. H. Sandy, Secretary, Covert, Kan., J. B. Mickey, President, Plainville, Kan.

Camp meeting will be held at Carthage, Ky., August 12-21, for the encouragement of God's people and the spreading of Bible holiness. Everybody is welcome to come and will be entertained the very best we know how at the lowest possible rates. The workers engaged are Roy Henderson, J. M. Evans, Mrs. J. M. Evans, A. C. Porter, Elijah J. Burnside, Mrs. J. E. Redmon. C. E. Cowman will have

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Any child who is old President Meridian enough to go to school will be most carefully instructed in their Home Department, where everything is done to make life happy. If you know any children of means needing cultured, religious educational advantages, send the names of those in charge to Prof. J. W. Beeson, Meridian, Miss., Dept. A, and he will take a personal pleasure in sending full information about the Children's Home, which is conducted in conjunction with the Meridian Woman's College, of Meridian, Miss. This is the ideal school for young and old, having the unequalled endorsement of the eminent Mr. Chas. N. Crittenton, and other competent judges. Great Conservatory of Music, Art and Education Department, etc., is connected with it. Meridian Male College, a safe place for boys, a quarter of a mile distant.



J. W. BEESON, A. M., President Meridian Woman's College. Any child who is old enough to go to school will be most carefully instructed in their Home Department, where everything is done to make life happy. If you know any children of means needing cultured, religious educational advantages, send the names of those in charge to Prof. J. W. Beeson, Meridian, Miss., Dept. A, and he will take a personal pleasure in sending full information about the Children's Home, which is conducted in conjunction with the Meridian Woman's College, of Meridian, Miss. This is the ideal school for young and old, having the unequalled endorsement of the eminent Mr. Chas. N. Crittenton, and other competent judges. Great Conservatory of Music, Art and Education Department, etc., is connected with it. Meridian Male College, a safe place for boys, a quarter of a mile distant.

charge of the missionary services assisted by other missionary workers. Address J. E. Redmon, New Richmond, Ohio.

The thirteenth annual camp meeting will convene at Vilonia, Ark., thirteen miles east of Conway, beginning July 22 to Aug. 1. Rev. A. L. Whitcomb, of Wisconsin, a preacher of national reputation will do the preaching, and the host will be led in song by Prof. A. S. London and wife who will have charge of the vocal and instrumental music department of A. H. C. next year. Come and enjoy this feast of good things. W. J. Dallas, Sec.

We invite you to attend the first state camp meeting of the Pentecostal Church of the Nazarene, at Bethany, Oklahoma City, Sept. 1-11, 1910. This is an association of the Pentecostal Church of the Nazarene for the conversion of sinners, the sanctification of the believers, the edification and instruction of saints and the spread of the gospel of the Lord Jesus Christ. The railroad fare will not be much, and you can see that your expenses will be so reasonable that you cannot afford to stay away. A large tabernacle has been secured and will be placed in the heart of the city. Bring your friends and loved ones—we will pray and labor for their salvation. Come yourself and spend a vacation, feasting on the good things of the word. Do all you can to get others to come, for Christ's sake. Bethany extends a cordial invitation to you all. Take your baggage check to Street R. R. office, corner Grand and Harvey, and they will see that your baggage is brought out on the Interurban. Then take a Putnam City car and come to Bethany.

An old-fashioned camp meeting and holiness convocation will be held (D. V.) at Chillicothe, Ohio, beginning Friday, Sept. 9 and continuing over Sunday, Sept. 25, 1910. During this time the Christian Nation Church will hold its Annual Congress, (Sept. 23rd and 24th). On the 25th there will be a general missionary rally at which time out-going missionaries will be present. A fourfold gospel will be preached, viz.: Justification, sanctification, divine healing and the second coming of Christ. The altar work will thorough and definite and souls will be permitted to obtain clear and definite experiences. Some of those who will be present are: Wm. Gaskins, J. W. Harris and wife and J. R. Addy, Evangelists; also Miss Mary Nelson, outgoing missionary to China, and Ross V. Willobee, outgoing missionary to India, with other workers. Bring pillows, a bedtick, bedclothing and other articles needed for camp. Tents will be furnished. Come prepared to spend two weeks in a blessed spiritual outpouring of good things. Pray much for the meetings. The B. & O. S.-W., C. H. & D., Norfolk & Western Railways, also the Scioto Valley Traction Co. enter Chillicothe. Write for further information to Wm. Gaskins, College Corners, Ohio, or John W. Harris, 527 North Light St., Springfield, O. Write before coming.

An Opportunity

For his children to bestow the "cup of cold water" unto a "shut-in" laborer of his vineyard in the form of letters, souvenir cards, stamps, etc., for a surprise birthday party, Aug. 1st. Send to Miss Esther Levy,

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Peniel, Texas, Holiness Camp Meeting. August 4-14, 1910.

Special Railroad rates. Selling days August 4, 5 and 6; also August 11, 12, 13. We are praying for and expecting large things. Rev. A. L. Whitcomb and Rev. B. F. Neely, preachers; Rev. J. E. Bates, song leader. J. F. Anderson, Sec. 124 East Washington St., Greenville, Texas.

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Greenville, Tenn. Sept. 9-15
Greenville, Tenn. Sept. 22-Oct. 2

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Rock Island, Tenn. July 28-Aug. 7
Walling, Tenn. Aug. 11-21
Campbell, Tenn. Aug. 25-Sept. 4
Bucklesville, Ky. Sept. 8-18
Whitestone, Ky. Sept. 22-Oct. 2
Greenville, Ky. Oct. 6-16

W. B. YATES, Marion, Ky.
Blackwell, Okla. Aug. 4
Bonnie, Ill. Aug. 19
Louisville, Tenn. Sept. 9
Greenville, Tenn. Sept. 22
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AN ANGEL APPEARS TO THE SHEPHERDS.

Luke 2:8-21.

Lesson X.

Time, December, B. C. 5. Place, near Bethlehem.

Verses 8, 9, 10. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. "Shepherds abiding the field."—No doubt like Simeon (verse 25), they were among the waiters for the consolation of Israel; the congenial meditations and conversations, by which we may suppose they would beguile the tedious hours, would perfect their preparation for the unexpected visit, thus with Nathanael engaged, all alone but not unseen, under the fig tree, in unconscious preparation for his first interview with Jesus (John 1:48). So was the rapt seer on his lonely rock in the Spirit on the Lord's day little thinking that this was his preparation for hearing behind him the trumpet voice of the Son of man. (Rev. 1:10). But if the shepherds in his immediate neighborhood had the first, the sages from afar had the next sight of the newborn King. Even so it is still: simplicity first, science next, finds its way to Christ. "Whom in quiet ever and in shade, Shepherds and sage may find, They who have bowed untaught to natures sway, And they who follow truth along her star-paved way."

"Sore afraid,"—so it ever was. (Dan. 10:7; Luke 1:12; Rev. 1:17.) Men have never felt easy with the invisible world laid suddenly open to their gaze. "To all people"—to the whole people, that is of Israel, to be by them afterwards opened up to the whole world (verse 14).

Verses 11, 12, 13, 14. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men. "Unto you is born."—You shepherds, Israel, mankind. "Unto us a child is born."—It is a birth, "the Word is made flesh." When? This day. Where? In the city of David; in the right line and at the right spot; where prophecy bade us look for him and faith accordingly expected him. How dear to us should be these historic moorings of our faith! Ye shall find a babe, whom the heaven of heavens cannot contain, "wrapped in swaddling bands," the Savior, Christ the Lord, lying in a manger! With the angel who retires not, but is joined by others come to seal and to celebrate the tidings he has brought. "Heavenly host"—an army celebrating peace, to let it be

known how this event is regarded in heaven, and should be regarded on earth. "Glory"—brief, but transporting hymn. "Peace" with God is the grand necessity of a fallen world; to bring on this and all other peace in its train, was the prime errand of the Savior to this earth, and along with it heaven's whole good will to men.

Verses 15, 16, 17. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. "Let us go,"—they are not taken up with angels, the glory that invested them, and the lofty strains with which they filled the air, nor do they say "Let us go and see if this be true." They have no misgivings,—but let us go and see this thing which is come to pass; which the Lord hath made known unto us. "With haste" (did run) (John 4:28) "left her water-pot" as they do their flocks in transport. "Found Mary,"—mysteriously guided by the Spirit to the right place through the obscurity of the night.

Verses 18, 19, 20. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen as it was told unto them. Every circumstance relative to her son's birth, Mary treasured up in her memory; and every new circumstance, she compared with those which had already taken place, in order to acquire the fullest information concerning the nature and mission of her son. "The shepherds returned,"—these simple men, having satisfactory evidence of the truth of the good tidings, and feeling a divine influence upon their own minds, returned to the care of their flocks, glorifying God for what he had shown them and for the blessedness which they felt. So the pastors of the churches, filled with the Spirit through the revelation of the word, return to their flocks praising and glorifying God for what they have seen and heard in the gospel history. They became instruments in the hands of God of begetting the same faith in their hearers; thus the glory of God and the happiness of his people are promoted.

Verse 21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. The circumcision of Christ, is here only recorded, and merely alluded to for the sake of the name then given to the holy babe, Jesus or Savior (Matt. 1:21; Acts 13:23). Still the circumcision of Christ had a profound bearing on his own work, for since he that is circumcised is a debtor to do the whole law (Gal. 5:3) Jesus thus bore about with him in his very flesh the seal of a voluntary obligation to do the whole law by them only possible in the flesh since the fall, and so he was made under the law to redeem them that were under

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the law, that we might receive the adoption as sons, (Gal. 4:4, 5). The obedience to which this circumcision pledged him was redeeming obedience.

Scripture References.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and books were opened. (Dan. 7:10). The Shekinah is always attended with angels. See how numerous the heavenly hosts are; there are thousands of angels and they stand before God ready to go on his errands, and to take the first intimation of his will and pleasure. The Son of man shall come and all the holy angels with him.

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. (Isa. 57:19). So God creates the fruit of the lips, fresh matter for thanksgiving; for when he speaks to us, we must speak praises to him. This peace is itself of God's creating; he came and preached peace to you who were afar off, you Gen-

tiles, as well as to the Jews who were nigh. My God hath said it and all the world cannot unsay it, that there is no peace to those who allow themselves to live in any sin. The wicked are like the troubled sea when it cannot rest.

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Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: Here I come again. This is my second letter. I am going to school, and am in the fourth grade. I like my study fine. I am 16 years old. I shall be glad to see summer come. I live on the farm, and like to work. Mamma takes the Herald, and I enjoy reading the Children's Page. My little sister is sick. You ought to see her. She is a sweet little girl. Dear Aunt Flora, I have two brothers and two sisters in heaven. I am not a Christian, but I want to be. Don't put this letter in the waste basket. Love to all.

Gipson, Ga. Bulah Hammett.

Bulah, now is the time to become a Christian. It is not best to put it off. I should like to see the little sister.

Dear Aunt Flora: Will you admit another stranger into the line? This is my first letter. My grandma takes the Herald, and I enjoy reading the Children's Page. I am nine years old, and am in the fourth grade. Miss Tunison is my teacher, and she is a good one. I have a doll 18 inches high. I have one sister and three brothers. I go to Sunday school in summer. My Sunday school teacher is Mrs. McClusky. My schoolmates are very nice. Love to all.

Glenwood, Iowa. Little Boyce.

Little, I am glad you have nice playmates. So much depends on our early associations. I know you love that big doll.

Dear Aunt Flora: Will you admit me to your corner? I am not a little girl, but I like to read their letters. I have been taking the Herald about 18 months, and I don't think I ever liked a paper better. I have gotten two Christian books through the paper. One was, "The Pentecostal Pulpit," and the other was "Abide in Christ." I have read some in each and think they are fine. I am also reading "The World Tour of Evangelism," and enjoy it very much. I went to a school entertainment last Monday night, and the children did really well. I had two little girls in it. After the exercises oysters were served. This money was used to get a library for the school. I have two sons and three daughters. One of my daughters is a stenographer in the bank of McCormick, and the rest stay at home. My father and mother are living. My father went through the Civil War, and of course relate many stories of General Lee. My parents live only three miles from me, and I see them about every week. Well, cousins, I haven't much to say to you but I would like to write to some of you. Your new cousin, Mrs. Henrietta Bradley.

McCormick, S. C.

Sister Henrietta, I know the cousins will agree with me when I say your letter was very interesting. I am glad you find the Herald helpful. I hope you have enjoyed the books you received from them, and will try others. I don't think they have any but good ones.

Dear Aunt Flora: Will you let a little Kentucky girl join the happy band? I was 14 years old the 25th of November. Papa takes the Herald, and I enjoy reading the Children's Page. I like to go to Sunday school, but I can't go now. Our school will be out in a few days. My teacher is Miss Nina Welker. I like her fine. I can wash dishes, wash and iron clothes and make up beds. That does very well for a little girl. I belong to the M. E. Church. I would like to exchange post cards with some of the cousins. Love to all.

Philpot, Ky. Ella Dee Bailey.

Ella, you do, indeed, do well for your age. Now that winter is over I think you will be going to Sunday school again.

Dear Aunt Flora: I am a little boy five years old. I went to school part of the year, and mamma got me a new primer. She got me a new pocketknife for Christmas. I have a pet cat. Love to all.

Philpot, Ky. Elmo Bailey.

Elmo, I know it is very grand for a little boy when he gets his first knife, and also when he starts into school.

Dear Aunt Flora: I haven't written since Christmas, so I decided to write, but I do not want to be in the way. We live on a farm three miles from McCormick. Did Santa Claus come to see all the cousins? He brought me a box of paper, some candy, apples, oranges, nuts and a dollar. How many of the cousins have my birthday, September 27th? I am just one day older than Ruby Hobbs, and am corresponding with her now. I've answered all the cards the cousins sent me, and I wish they would send me some more. I will answer all. Aunt Flora, we had an entertainment on St. Valentine's Day, and we surely did have a nice time. It began at 8 o'clock, and after the songs, recitations and plays, we served oysters and sold valentines and apples, and had grab bags and mail boxes. I was in three songs and three plays. The plays were: The Days of the Week, (I was Sunday), Sparcially Jim and Mrs. Jones Take tea with Mrs. Brook. We are going to use the money for a library. We have a piano, and can play a little. Aunt Flora, I am sending you a valentine. I am 13 years old.

McCormick, S. C. Marian Bradley.

Marian, you are not in the least in the way. I know your entertainment was fine. I should have enjoyed being there. Thank you for the valentine. I think it is very pretty. I shall keep it.

Dear Aunt Flora: Will you let me in the cosy corner? This is my first letter to the Herald. My grandma takes the Herald, and I like to hear my sister read it. I have a big doll 18 inches high. I, and my sister have a set of dishes. My sister has written one letter to the Herald. I have a father and mother, three brothers and one sister. My little brother is three years old. I am six years old. I am in the primer. My teacher is Miss Tunison, and I like her. I go to Sunday school in the summer. My aunt, Mrs. McClusky, is my teacher. I have much fun in the summer with my sister. We play in our playhouse. Sometimes we have company. I hope to receive post cards from the cousins. Good-by.

Glenwood, Iowa. Essie Boyce.

Essie, two little sisters can have such nice times together. I have no doubt you will both remember them when you are women.

Dear Aunt Flora: You haven't forgotten me, have you? As I am only a half cousin, I want to write and find a better name. We take the dear old Herald, and I like to read the cousins' interesting letters and your sweet answers. I couldn't help but write. I am 14 years of age, and have long, fluffy, brown hair, and dark blue eyes. I live on a farm two and one-half miles from the small town of White. On one corner of our farm stands a small schoolhouse to which I go. It has only one room and 25 pupils. I am in the eighth grade and doing fine. It has been snowing almost all the week, and getting colder every day. It snows much longer it will cover us up, and be all summer getting melted. If Dakota does have hard winters, it surely has beautiful summers. About a mile from here a small creek tries to carry away some of the snow. There is where we have a good time going coasting and skating. I went coasting about two weeks ago, and almost the whole school was there. We had a good time and did not get home till dark. I wish some of the Southern cousins were here. They would be surprised to see so much snow at once. I promised to bring a friend. Her name is Bertha Blery. She is my neighbor and my schoolmate. We are the only ones in our class, and we have a good time together. I have received and answered nine post cards and three letters from the cousins, and will answer all I get. Well, the stove door is open, and auntie is looking at me out of the corner of her eye, so I had better quit, or no one will get to read this. Aunt Flora, if you ever get as far north as Dakota, don't forget the farm two and one half miles from White. Love and best wishes. Your loving niece,

White, S. D. Faye Gorton.

Faye, I thank you for that kind invitation, and I know I should enjoy a summer with you, but I am not much at coasting. There will come a time when you will look back over the days spent in that little country school as the happiest of your life.

Dear Aunt Flora: I am a little girl nine years old. I go to school with my brothers and sisters, who are all older than I. Who has my birthday, January 1? I will answer Charley Ewing's question. Lot's wife was turned to a pillar of salt when she looked back. Your little niece, White, S. D. Mabel Gorton.

Mabel, you are a little New Year girl. Aren't you proud of that?

Dear Aunt Flora: Miss Faye Gorton, a friend of mine, wants me to write, so I shall. We have a nice home out on this prairie. I am the oldest of the children. I have three sisters and three brothers. Who has my birthday, May 14? Faye is just two years and a week older than I. We

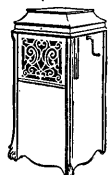
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do not go to the same church. I go to the Presbyterian and Faye to the M. E. I will exchange cards. Bertha Blery.

White, S. D.

Bertha, you are the new cousin. I am glad the fact that you and Faye go to different churches does not interfere with your friendship. A Christian cannot afford to be prejudiced.

Dear Aunt Flora: I have enjoyed reading the cousins' letters. I am 14 years old, and am saved and sanctified. I am just getting over the mumps. I have three sisters, one sixteen and two smaller. We are having revival meetings, and Mr. Barnes and Mr. Hamel are here. The meetings have been a great help to us all. There is a lake in the center of the town, on which there is good skating in the winter. We go down the creek in a naphtha boat to the bay in the summer, and have many funny experiences. We also spent a week at Fontecue, which is directly on the bay, and where we went fishing and crabbing. We had a fine time. Mildred Bateman.

Cedarville, N. J.

Mildred, it must be a lot of fun for you young people to make trips in that boat, and catch fish and crabs. Do you ever have little feasts on the beach?

Dear Aunt Flora: Will you admit another little girl to the happy band? I am 11 years old. Papa takes the Herald, and I love to read the cousins' letters. I am a Christian and want to live a holy life, and do something for our blessed Savior. I do not get to go to Sunday school, as we live in the country, but we have prayer meeting every Saturday night. Annie May Niles.

Corydon, Ky.

Annie, I am sure there is a good place to start a Sunday school. If I were you, I would keep at the old folks till they were interested. I think Sunday school in the country is very nice.

Dear Aunt Flora: This is my second letter. We celebrated George Washington's birthday at school. I am ten years old, and am in the fourth grade. My school will be out in March. My teacher is Mr. Collie Nance. I spent a month with my aunt last summer, at Wear, Texas. I like to read the Children's Page. I sold mottoes and got me a post card album. I would like to exchange post cards. Love to all.

Hillsboro, Tex. Fionnie Smith.

Fionnie, I am sure you enjoyed your visit to your aunt I hope you will get cards to fill your album.

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OUR DEAD.

ORMSBY.

Mrs. Malissa Ormsby, wife of James Ormsby, of Salem, O., died June 2, 1910, of cancer of the breast.

Deceased was born in Indiana, January 18, 1835, and married James Ormsby in 1836. To them were born nine children of whom eight are living, a daughter dying in infancy.

Mrs. Ormsby was a great sufferer but was uncomplaining through it all and "endured as seeing him who is invisible."

She was a member of the Friends Church and was ever ready to testify to full salvation through the blood of Christ.

"For her death was swallowed up in victory," and trusting the wisdom of her heavenly Father who "doeth all things well," she ever prayed, "Thy will be done."

She was a devoted wife, a loving mother, and though "she being dead, she yet speaketh."

She loved the Pentecostal Herald, its evangelists and preachers, and her prayer was for the spread of Bible holiness.

"Blessed are the dead who die in the Lord."

Her pastor,

G. E. KENT.

WOODALL.

It was just ten days before that Christmas of 1902, when God sent into the home of Brother and Sister Woodall a token of his kindly love. For well-nigh eight years Little Kittle Bell Carrie filled that home with sunshine. Day by day and night by night the burdens of life were lightened by her merry ripples of laughter. The little curly ringlets would become tousled in the joyful romps around the fireside. In the morn the little brown curls would be combed and the little dress changed, and with dinner pail and tablet and book, away she would go to school. There was a mutual understanding between her and her teacher that they were sweethearts. And well did that little ray of sunshine beam forth in that school.

Little Kittle never knew what it was to be tainted with a deliberate wrongdoing. She was fortunate enough to inherit a good disposition.

It was all so bright and happy then—the last time her pastor was there. We all sat around the dining table and had a great time, but it is so changed now. The grand chorus in that home is so incomplete lacking that one voice. That genial young lady, her teacher, is weeping because her lover is gone. The little tablet lies on the table half used. The bread in the dinner pail is becoming stale. It is all mighty lonesome in that cot since she went away.

But we would not be among those who draw back. God's providences are sometimes hard to be understood, still we believe that the doeth all things well.

The little dear left us on the 17th of April, but even now in our dreams we can run our fingers through those curls, and though the waking seems to deepen the sting, yet it inspires an irrepressible longing to meet her again. And we have determined that her present home shall be our Eternal Home.

So, farewell, for a time, little one, your brief sojourn with us, and your untimely departure does only make heaven the more precious.

And yonder, tonight, in old Gum Springs cemetery, not far from Longview, she lies, awaiting that day when we will hear the trumpet, and shall arise to meet our Lord in the air. And the home, the Methodist Episcopal Church, the school room—all of us are losers by this—heaven's gain.

HUGH GERMANY,

Pastor Methodist Episcopal Church.

DODGE.

Miss May Belle Dodge, daughter of Rev. W. A. Dodge and Mary Dodge, was born in Cumming, Ga., April 20, 1874, and died in East Point, Ga., April 17, 1910.

When only five years of age she professed religion at a meeting in Sparta, Ga., in one of the children's meetings of Rev. George G. Smith. It was a most natural confession she made to her mother a few days be-

fore she went away, that she had not for some years after her childhood conversion, lived as she ought to have done, but alongside of it was a declaration which was creditable to her piety, for she declared that since last August, seven years ago, she had not consciously grieved the Holy Spirit. She definitely claimed to have been wholly sanctified at Indian Springs camp meeting the last time her sainted father attended that sacred place.

She was a faithful member of the Women's Foreign Missionary Society, the Parsonage Aid Society, and was active in the Epworth League, always praying in public when asked to do so. She had up to several months ago, when she became too feeble to attend longer, a large class of boys in the Sunday school of twenty, and attended the house of God just as long as she was able to go. The second Sunday in last July was the last time she was able to be present. After services that day she returned home and laid down on a couch. Her mother discovered that she was weeping, and went to her and asked her what was the matter—was she sick? Her reply was, "No, mama, I am tired. I would rather go to church than any place on earth, but I will just have to give it up till I get stronger."

Her complaint was lung trouble, and during the months she lingered on earth, her cheerfulness was remarkable, bright and happy to the last, always having a good word and a smile for every one who visited her.

There was no dread of death, no fear of the future, no rude alarms attending her last weeks on earth. She spoke of her going away as deliberately, intelligently, and calmly as if it had been a temporary journey from home. Even the smallest details of her death and her funeral received special attention. It was a joy to be with her and hear her talk. I count it as a privilege that I spent awhile with her on two occasions prior to her going away to the celestial city. Her's was indeed a triumph through grace over death and its terrors. There was not the slightest kind of that fear which bath torment. All was peace, calmness, confidence.

In speaking of her prospective departure, of which she was perfectly aware, she one day said: "Mama, I will not be a stranger when I get to heaven. Papa and so many of my friends are there. And while I will be so glad to see them, I think I will enjoy seeing my Saviour face to face, and know that I am forever saved, more than anything else. That will be glory for me." Doubtless she caught a glimpse within the veil, before she bade farewell to earth and its familiar scenes, for about ten minutes before she went away, she was very happy, her last words being, "Father, I thank thee." She was thanking God for saving her.

A better woman did not live. She was a worthy daughter of a sainted father. It is a pleasing incident in this connection when it is known that for thirteen years she worked on the "Way of Life," often assisting in getting out its weekly issues, while her consecrated father was absent from home holding revival services. This sweet spirited, devoted and useful woman has left us, and earth is poorer because of it. There is no question whatever where she has gone.

CLEMENT C. CAREY.

SETTLE.

George W. Settle was born at Bear Spring, October 29, 1883.

When about seventeen years of age he professed faith in Christ and united with the Methodist Episcopal Church, South, and continued in the faith and remained true to his trust until he was forced to surrender to the death angel, whose summons came in the early morn of March 5, 1910.

Why do we know he was ever faithful to his trust? It is from the token he gave us, when entering the valley of the shadow of death—that was that he could see the light at the river and his passage was clear.

He was married to Miss Ann Milam, November 9, 1851, and a more devoted husband never made the sacred vow at the matrimonial altar. To this happy union were born nine children, five sons and four daughters. Of these, five, three sons and two daughters, still survive to fulfill a dying father's request in attending the wants of an aged mother. He also leaves behind, one brother and two sisters, thirty-four grandchildren and twenty-six great-grandchildren to mourn the great loss so distinctly felt and sustained by all—who knew him—for to know him was to know and love a friend.

He was loved in life and followed to the grave by a vast multitude of devoted friends.

Being stricken by troubles which taxed the skill of his physician and tender care of faithful loved ones, he was compelled to cross the dark stream to rest in the shade of the heavenly palms. His funeral having been preached by Rev. J. N. Haudin, his old pastor and special friend, he was quietly laid to rest in the old church yard to wait the call of judgment.

In the death of this one the South has lost another of her brave defenders. He was a strong and noble character in life, since, whether in uniform of gray supporting the principles of a lost cause, or the

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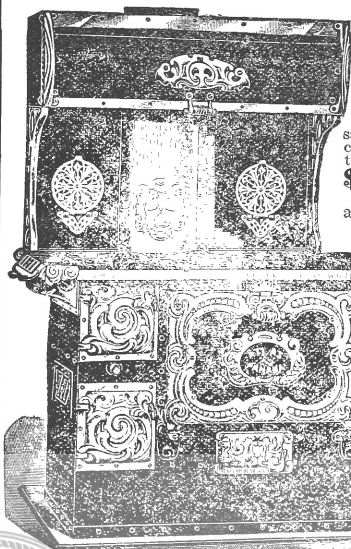
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blood stained field of battle, or lending a helping hand to those in distress or giving fatherly aid and advice around the family hearthstone, everywhere he stood like a hero to his post. There was not a sphere of his life in which any one could justly question his integrity or doubt his fidelity. Though great and noble in life he was the greater hero in death, for by the love of Christ he overcame the sting of death.

He has gone from us and we will miss him; therefore it is right that we should mourn our loss and lay on his grave as pure a wreath as was ever bequeathed with human tears or woven in honor of the dead.

Surviving affection will rear a sculptured column about his dust and these bodies of ours shall crumble back to the clay from whence they came ere his name and memory shall fade from fond recollection.

Lovingly submitted with common consent, by a loving grandson,
C. ALVIN WILLIAMS.

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Waco, Texas, Holiness Camp Meeting.

Waco, Texas,—August 9-19.

John H. Appell, Secretary, Waco.

Workers: Rev. J. W. Carter, Rev. Joseph Hogg, Preachers; A. C. Johnson, Song Leader.

Our Weekly Review

By Mrs. Bettie Whitehead.

Intemperance versus Missions.

There are two gigantic movements that are running the highway of public thought to-day, viz., missions and intemperance. The propagation of one necessarily implies the destruction of the other. It is hard for the molehill, so to speak, of \$11,000,000 to overcome the mountain of \$1,400,000,000 piled up each year to impede the progress of the Gideonites who seek to conquer in the name of the Lord.

O, intemperance, thou licensed sin of the ages; thou whom our senators, congressmen and President didst sugar-coat with a plea that thou wouldst alleviate the burden of a war debt by removing it how long wilt thou continue to reign as king alcohol, crushing out the lives of 100,000 drunkards every year and robbing every fifth home of a bright boy to feed thy murder mills? We as an American nation are much in the same condition of the Laodicean Church; we boast of our great wealth and progress, but we are poor and naked and blind and worst of all we don't know it. Intemperance like a mighty octopus is eating out the vitals of our nation and if this evil is not destroyed the palms of American freedom will wither under its blighting curse; the Stars and Stripes will no longer float over the land of the free and the home of the brave, but will gather its folds together and seek a place of retreat to hide from the disgrace of a country which has committed suicide by its own hand of selfish, sinful indulgence.

What is the remedy for this evil; this licensed cancer of intemperance? There is only one way, and that is for men of conviction to assert themselves, and lay party affiliations aside long enough to strike a deadening blow to this evil by putting men in office who will legislate against this enemy of mother, home, state and church. Christian voter, what is that in thine hand? Only a vote did you say? What is a vote? A conviction and a conviction is the expression of your inner self. It was only a rod in Moses' hand, but the hand which controlled the rod was controlled by God, and so wrought wonders. It may be it is only a vote, but under the control of God will never be cast on the side of defeat.

The Christian citizen owes it to his unfortunate brother who is bound with the fetters of intemperance, to

remove the temptation from him. In this way, the strong must regard the weak. The question of freedom has been carried too far, in that men say a man has a right to drink if he wants to, but we might as well say men have a right to steal, murder and break all the commandments, but this would be taking the right of setting aside God's plan of government for the sake of gratifying the base, perverted desires of a demon-possessed man. Hear the lawbreaker pleading for his rights to spend his money as he pleases, but he is so possessed with the desire to gratify his insatiable thirst that he forgets the fact that the little woman who left all to follow him, has a right to his protection and love. The child who looks up into his face and calls him father, has the right to a father's care and provision. Or the young man whose pathway has been watered with the tears of an anxious-hearted mother, forgets she has the right to claim his devotion as manifested in an upright life. We talk about our rights, when the truth is, no one has a right to do wrong. In front of every man and woman, boy or girl old enough to know, hang the "shalt not" of an infallible law-maker and the man or woman who dares venture beyond them will find the wrath of a just God waiting to break over his head.

These "shalt not" are given for our own protection. God does not seek gratification therefrom save as he rejoices in the welfare of his children. He loves us and desires our highest good so he hangs out these warning signals along the way to prevent our own destruction. If we could only realize the fact that when we cross the threshold of one of God's "shalt not," we are placing our feet at the brink of the precipitous heights of eternal destruction, methinks we would regard more seriously the import of God's blessed "shalt not." It is true our carnal, selfish desires will clamor for gratification and the peevish, self-indulgent man or woman will want their own way, but where men can't control themselves, they need some one to control them, and this is the duty of the Christian citizen toward his weak, debased brother.

The men who claim they have the right to sell, regardless of consequences, to get money to provide for their families, forget that the mothers and fathers who are striving to raise their children right, have the right to demand protection from such evils.

We establish schools to train and educate our boys and girls and at the same time license dens of iniquity to damn them. We have the school on one corner and the grogshop on the

other. Oh, consistency, thou art a jewel!

A man who believed in other men having rights cast his vote for a man who made laws to license another man to sell to another man that which would wreck him soul and body, happened to be passing one of these "rights" establishments one day when a product in the person of a once manly boy, came staggering out the front door in time to attract the attention of the man who had voted to put the man in office who licensed the man to sell to the boy—and lo and behold, it was his own son. Horrible; did you say? Yes, but no more horrible than if it had been some other man's son—some dependent widow's son and yet all the victims of these murder mills are some mother's boy. When will men learn common sense—the sense of self-preservation. The very fact that men can't see shows how the devil has them blindfolded to all that's good and exposed to all that's evil. The wisdom of the children of this world is shown in an expression used by one of the ring-leaders of this diabolical traffic. Said he: "Gentlemen, the nickels and dimes we spend now in treating the boys will come back to us by and by in dollars."

This Goliath of intemperance defies the army of God, but if the David of Christian citizenship will put the stone of the ballot in the sling of heartfelt prayer, it will strike the vital part in the head of King alcohol and a nation, yea a world, will sing the doxology over a defeated foe.

Kingswood's Fifth Encampment.

August 23-Sept. 1.

This camp meeting as the above date implies is an opportune time for busy people to leave their homes and invest themselves and time for the promotion of a revival of the old time religion and in so doing please the heavenly Father, enlarge their own Christian experience, be instrumental in the salvation of the unsaved and getting believers baptized with the Holy Ghost.

There never was a time that full salvation schools, camp meetings and general evangelistic work needed to be pressed so persistently as now; first for their own sake and what they stand for, second, the apathy of the church and ministry and the opposition from the world.

I believe we may say, with unusual emphasis, with one of old, "These are perilous times." "To your tents, Oh Israel," should be the cry of the children of God until he sees fit to give us an old-fashioned pentecostal revival throughout the church in home and heathen lands. This alone can be

had by persistent and fervent prayer and a perfect surrender to God and a willingness to be led by the Holy Ghost. Come to the camp meeting, bring your friends, saved and unsaved. Yours, J. W. Hughes.

"A Chance to Make Money"

A gentleman just returned from Mississippi tells of the fortunes being made raising citrus fruits and winter vegetables, which yield a profit of \$200 to \$1,000 per acre. One man invested \$200, raising oranges and pecans, and is drawing a splendid income.

You can buy a 5-acre farm by paying \$10 per month and a few years cultivation will make you independent.

You don't have to live there. Have your farm worked on the shares.

The Eubank Farms Company, of No. 308 Keystone Bank Bldg., Pittsburg, Pa., will give you full information.

Join The Sewing Machine Club.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is much better than I expected."

The Club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

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Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Fall and Winter weight, in black, list finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9½, 10, 10½ and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Pentecostal Herald; 1 dozen pairs (any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A. Clinton, S. C.

All Expense Tour Yellowstone National Park-Colorado and Utah.

Personally conducted 17 days' trip leaving Louisville Monday, August 1, via Monon Route, spending 5 days in Yellowstone Park and stopping at Salt Lake City, Glenwood Springs, Manitou, Colorado Springs and Denver. Side trips to points of interest. Private cars throughout journey (parked during Yellowstone Tour); \$175.00 covering everything (two in one berth, \$165.00 each). Send for book about this wonderful trip to Geo. A. Jones, Manager, 2737 4th Ave., or E. H. Abcon, D. P. A., Monon Route, Louisville, Ky.